A

VOCABULARY

ENGLISH AND TAMIL,

COMPREHENDING

TERMS,

RELATING TO

CHRISTIAN THEOLOGY

AND

THE RELIGION, PHILOSOPHY, AND MYTHOLOGY, OF THE HINDUS.

சத்தியவேதமொழிகளையும்,

இந்துமதச்சொற்க[illegible]ம்,

எடுத்துக்காட்டுகிற

பதமஞ்சரி.

BY THE REV. H. BOWER,

MISSIONARY S. P. G.

"The [illegible] and words, as the great instruments of knowledge, makes no despicable part of their contemplation, who would take a view of human knowledge in the whole extent of it."—Locke.

"[illegible]றைமொழிமாந்தர் பெருமைநிலத்
ம[illegible]மொழி காட்டிவிடும்."—குறள்.

MADRAS:

PRINTED BY D. P. L. C. CONNOR, AT THE CHRISTIAN KNOWLEDGE SOCIETY'S PRESS, CHURCH STREET, VEPERY.

1852.

PREFACE.

This second part of the Vocabulary I commit to the public with greater feelings of diffidence than I did the first, as the subjects are of great importance and of peculiar difficulty. That such a work is very desirable cannot be denied; and though this attempt is not free from imperfections, yet I trust that its general accuracy will insure for it some degree of appreciation and encouragement.

Under the head of Theological Terms I have not only selected those that are now chiefly in use, but availed myself of the learned remarks on Scripture Terms by Dr. Mill, Professor Wilson, Colonel Vans Kennedy, and C. P. Brown, Esq., on further research we may yet be able to find accurate renderings for most of our Theological words; and it is very desirable, if possible, to observe an uniformity in the Terminology of all our Indian versions of the sacred Scriptures.

There being, to my knowledge, no elementary Treatise on the Religion, Philosophy, and Mythology of the Hindus, for schools and beginners; I have endeavoured, in some small measure, to supply the deficiency in this work. Though it only comprehends the principal terms on these subjects, yet it cost me no little labour and time to compile it. Besides consulting Tamil works, I own my obligation for the matter, to Wilson's Sanscrit Dictionary, his valuable Index and Notes to the Vishnu Purana, and to Colebrooke's writings. I have represented the words (chiefly Sanscrit), first in English and then in Tamil characters; and followed them up by a definition or explanation. Professor Wilson's system of Orthography is adopted, representing Indian terms by Roman Characters. The reader is simply to remember, that this system, originally Sir William Jones's (somewhat different from that of Shakespear and others) gives the vowel sounds a continental and perhaps the true pronunciation. I could have increased the number of terms, and introduced apt quotations and illustrations from various authors; but I was afraid the work would lose its elementary character. If, however, sufficient encouragement is given, this portion of the work itself may be extended into a respectable volume of reference, and be of considerable use to Theological students in this country.

MADRAS,
19th *April*, 1852.

H. BOWER.

TERMS RELATING TO CHRISTIAN THEOLOGY.

கிறிஸ்து வேதசாஸ்திர பதங்கள்.

Ablution (*ablutio*, from *ab*, and *luo*, or *lavo*, to wash), ஸ்நானம், முழுக்கு.

Absolution (from *ab*, and *solvo*, to loose, release), நிவாரணம், விமோசனம்.

Abstinence (*abs*, from; and *teneo*, to hold), விரதம், துறவு.

Adoption (*ad*, and *opto*, to desire. to choose), புத்திரசுவிகாரம்.

Adoration (*adoro*, to honour, reverence), நமஸ்காரம், அர்ச்சனை.

Advent (*ad*, and ; *venio*, to come), ஆகமனம், வருகை.

Advocate (*advoco*, to call for, to plead for), காரியக்காரன்.

Allsufficient (*sub*, and *facio*, to suit, befit), சர்வசம்பூரணர்.

Almighty, omnipotent (*omnis*, all; and *potens*, powerful), சர்வவல்லவர்.

Altar* (*altus*, high), பீடம், பலிபீடம், மேடை.

Amen (so be it), ஆமென், அஸ்து, சத்தியம்.

Anathema (ανατιθημι, to place behind, to separate), புறம்பாக்கல், தள்ளல், சபித்தல்.

Angel† (αγγελος, a messenger), தூதன், தேவதூதன்.

* *Altar* "*Yajnyabhumi*.—I prefer this to *Vedih*: just as the early Christians used the word θυσιαστηριον, in preference to the ordinary words βουνος and *Ara*," *Mill*. Wilson sees no objection to *Vedih*, and says that the place of actual immolation is termed *Samitram*.

† *Angel*.—Nine orders or companies of angels or celestials, are enumerated in Roman Catholic books, viz., 1. பத்திச்சுவாலகர், Seraphim; 2. ஞானாதிக்கர், Cherubim, endowed with knowledge; 3. பத்திராசனர், those who surround the throne of God; 4. நாதகிருத்தியர், messengers; 5. சத்துவர், celestial powers; 6. பலத்தர், averters of evil; 7. பிராதமிகர், principalities; 8. அதிதூதர், archangels; 9. தூதர், ministering spirits.

Anointing, unction (*ungo*, to anoint with oil), அபிஷேகம்.

Annunciation (*ad*, and *nuncio*, to tell), அறிவித்தல், பிரசித்தம்.

Anthem (υμνεω, to sing), ஞானகீர்த்தனம்.

Antichrist (against Christ), அந்திக்கிறிஸ்து, கிறிஸ்துவின்விரோதி.

Antinomian (against the moral law), நியாயப்பிரமாணவிரோதி.

Antipœdobaptist (against the baptism of infants), சிசுபிள்ளைகளின் ஞானஸ்நானவிரோதி.

Antitype (αντι, against; and τυπος, a type, pattern), குறிப்புப்பொருள், முன்னடையாளம்.

Apocalypse (αποκαλυπτω, to disclose, to cover), revelation, அறிவிப்பாகமம்.

Apocrypha (αποκρυπτω, to conceal), தள்ளுபடியாகமம்.

Apostacy (απο, and ιστημι, to stand, depart from), சமயமறுத்தல், மதப்பிரஷ்டம்.

Apostle (αποστελλω, to send away), அப்போஸ்தலர், அனுப்பப்பட்டவர்.

Archangel (chief angel), பிரதானதூதன்.

Archbishop (primate), ஆர்ச்சுபிசப்பு, சிரேஷ்டகண்காணி.

Archdeacon (assistant to the bishop), ஆர்ச்சுடீக்கன், கண்காணிக்குதவிக்காரன்.

Arminianism (opinions of Arminus), அர்மெனியுஸின் கொள்கை.

Articles of faith, வேதமார்க்கப்பிரமாணங்கள்.

Ascension-day, ஆரோகணநாள், பரத்துக்கேறினதிருநாள்.

Ash-Wednesday (first day in Lent), உபவாசநாட்களின் முதனாள்.

Atheism (α and θεος), நாஸ்திகம், உலகாயுதம்,

Atonement* (*at one ment*), பாவநிவர்த்தி, உத்தரவாதம்.

Attributes of God (*ad*, and *tribuo*, to divide, bestow), தேவலட்சணங்கள்.

Authenticity (αυθεντης, an author), மெய்ச்சாதனம், நிச்சயம்.

Backsliding (apostacy), பின்வாங்குதல், மருளவிழுதல்.

Bann (to publish marriage), விவாகஅறிக்கை, [illegible].

Baptism (βαπτω, to wash), ஞானஸ்நானம், தீட்சை.

Beatitude (*beatus*, happy), பாக்கியம், பதவி, பேரின்பம்.

* *Atonement*, *expiation*, *Propitiation*, *Reconciliation*.—For all these words Mill suggests *Prayaschittam*. Kennedy objects to it on the ground that it means a *Penance* performed by the individual himself, in order to expiate a sin committed by him, and that it therefore fails to convey the idea of the Christian atonement. Usage, however, is in its favour, and it is made to convey the Christian construction put upon it. The word is not used by any of the old Missionaries. The Syrians use *Marasa*, a covering.

Begotten* (generated), பெற, ஜநித்தம், உதித்தல், ஜெனிப்பித்தல்.
Belief (faith), விசுவாசம், நம்பிக்கை, பத்தி.
Benediction (*bene*, well; and *dico*, and say, blessing), ஆசீர்வாதம், வாழ்த்து.
Benefice (*bene*, well; and *facio*, to make), கோவில்வருமானம்.
Betrothing (*be*, and *troth*, truth, faith), விவாகப்பொருத்தம், நிச்சயம் பண்ணுதல்.
Bible (*ὁ βιβλος*, the book, scriptures), வேதாகமம், மறைநூல்.
Bigotry (illiberal attachment to any opinion), பிடிவாதம், வீண்பத்தி.
Bishop (*επι*, over *σκοπος*, inspector), கண்காணியார், பிசப்பு
Blasphemy (*βλαπτω* to injure; *φημι*, to speak), தேவதூஷணம், நிந்தை.
Blessedness (happiness), பாக்கியம், பேரின்பம், தேவஅருள்.
Brethren (Christians), சகோதரர்.
Burial (interment), பிரேதடக்கம்.
Calendar, நாளட்டவணை, திரியாங்கம்.
Calling (*καλεω*, to invite), அழைப்பு, அருள்.
Calvinists (followers of Calvin), கல்வீன்கொள்கைக்காரர்.
Canon (*κανων*, rule), பிரமாணம், கட்டளை.
Cardinal (*cardo*, a hinge), கர்திநல், ரோமசபையில் ஒரு சிறந்தஉத்தியோகஸ்தன்.
Catechism (*κατα*, and *ηχεω*, to sound, instruction), ஞானஉபதேசம்.
Catechumen (proselytes), ஞானஉபதேசம்படிக்கிறவர்கள்.
Catechist (vivâ voce instructor), உபதேசி.
Cathedral (*καθεδρα*, a chair), குருபீடம், பிரதானகோவில்.
Catholic (*καθολικος*, *ολος*, the whole), சாதாரணம், சமூகிதம்.
Celibacy (*cœlebs*, an unmarried person), விரத்தம்.
Cemetery (from *κοιμαω*, I sleep, a place of repose), கல்லறை, சமாதி.
Ceremony (sacred rite), சடங்கு, கிரியை.
Chalice (*καλυξ*, cup), நற்கருணைப்பாத்திரம்.
Chancel (*cancelli*, rails), பீடஸ்தானம்.
Chant (*canto*, to sing), கானம், கீதம்.
Chapel (a place of worship), சிறுகோவில், செபவீடு.
Charge (bishop's address), ஞானக்கட்டளை, பிரசங்கம்.
Charity (*χαρις*, love), அன்பு, சிநேகம்.
Cherub, cherubim (an order of angels), கேருபீன், தூதர்.
Choir (chorus), பாடுவார்க்கூட்டம், பாடுவார்ஸ்தானம்.

* *Begotten* "*γεννηθεις*, *i. e.* of the *self-same nature*, derived as "Light from Light," in opposition to *made ποιηθεις*." Mill suggests *Jata* and *utpana*, உதித்த I think conveys the idea.

Christ (χριστος, anointed; from χριω, to anoint), கிறிஸ்து, அபிஷேகம்பண்ணப்பட்டவர், (the Messiah).

Christening (baptism), ஞானஸ்நானம்.

Christian (a disciple of Christ), கிறிஸ்தவன்.

Christianity (the religion of Christ), கிறிஸ்துமார்க்கம்.

Christmas (the nativity of Christ), கிறிஸ்துப்பிறந்தபண்டிகை

Church (the temple, the members), தேவாலயம், சபை, சபையார்.

Churching of women (thanksgiving after child-birth), பிரசவஸ்தோத்திரம்.

Church history, திருச்சபைச்சரித்திரம்

Church members (communicants, and the baptized), சபையார்.

Church yard, கோவிற்பிரகாரம், சமாதி.

Church rate, கோவில்வீதம்.

Church warden, கோவில்தர்மகர்த்தன்.

Circumcision (*circumcido*, to cut around), சுன்னத்து, விருத்தசேதனம்.

Clergy, clerk (κληρος, a lot, portion), குருக்கள், போதகர், வைதிகர்.

Collect (*con* and *lego*, to gather from the scriptures), சுருக்கமான விண்ணப்பம்.

Comforter (*con* and *fortis*, strong), தேற்றரவாளன், ஆறுதலளிப்போன்.

Commandment, கற்பனை, கட்டளை.

Commination (*con* and *minatio*, a threatening), தேவகோபாக்கினைகூறல், பயமுறுத்தல்.

Commissary (*con* and *mitto*, to send), கண்காணிக்குப்பதிலாளி.

Common prayer book (liturgy), பொதுவான செபபுஸ்தகம்.

Communion (fellowship, intercourse), அன்னியோன்னியம், நற்கருணை.

Communion of saints, பரிசுத்தவான்களுடைய ஐக்கியம்.

Communion table, நற்கருணை மேசை, பீடம்.

Condignity (*con* and *dignus*, worthy, merit), புண்ணியசகிதம்.

Condemnation, ஆக்கினைத்தீர்ப்பு, தண்டனை.

Conference (council), ஆலோசனைக் கூட்டம்.

Confession (*con* and *fateor* to own), அறிக்கை.

Confession of faith, விசுவாச அறிக்கை, or முயற்சி

Confession of sin, பாவ அறிக்கை, பாவசங்கீர்த்தனம்.

Confidence (trust), நம்பிக்கை.

Confirmation (*con* and *firmo*, to make firm), திடப்படுத்தல், உறுதிப்பூ

Congregation (*con* and *grex*, a herd, gathering together), சபை, கூட்·

Congruity (*congruo*, to agree or suit), சம்மோதிதம், தகுதி.

Conscience (*con* and *scio*, to know, the moral sense), மனச்சாட்சி, சிவசாட்சி.

Consecration (*con* and *sacro*, from *sacer*, sacred), பிரதிஷ்டை, சம்புரோட்சணம், பகுத்தறிவு, நிவேதனம்.

Consolation (comfort), ஆறுதல், தேற்றம்.

Consubstantial (same substance, co-essential), ஏகவஸ்து, ஏகசுபாவம்.

Consubstantiation (together with the substance of bread and wine), ஏகயிக்கியவஸ்து, ஏகதன்மை.

Contrition (*con* and *tero*, to bruise, to rub), மனஸ்தாபம், பச்சாதாபம்.

Controversy (*contra* and *verto*, to turn against, தர்க்கம், வாக்குவாதம்.

Conversion (*con* and *verto*, to turn), மனந்திரும்புதல், குணப்படுதல்.

Convert (one who embraces a new religion), மார்க்கத்தில் அமைந்தவன், குணப்பட்டவன்.

Conviction (*con* and *vinco*, to subdue), குற்றவுணர்ச்சி, தன்னறிவு.

Convocation (*con* and *voco*, to call), சங்கங்கூடுதல்.

Council (*concilium*, a deliberative assembly), ஆலோசனைசங்கம்.

Covenant (agreement), உடம்படிக்கை.

Creation* (*creo*, *kri*, to do, to make), சிருஷ்டி, படைப்பு.

Creed (I believe, belief), விசுவாசப்பிரமாணம், சமயசித்தாந்தம்.

Cross (*crux*), சிலுவை, குருசு.

Crucifix (*crux* and *figo*, to fix), பாடுபட்டசுரூபம்.

Curate (*curo*, to take care of), குருவுதவி, or பிரதிகுரு.

Damnation (condemnation), நரகாக்கினைத்தீர்ப்பு.

Deacon (a minister, a servant), உதவிக்குரு, பரிசாரகன்.

Decalogue (*δεκα*, *ten*, and *λογος*, word or speech), பத்துக்கற்பனை.

Decree (*de* and *cerno*, to judge, to divide), தேவதீர்மானம்.

Dedication (*de* and *dico*, to vow, to devote), பிரதிஷ்டை.

Deism (belief in natural religion), ஒருத்துவமதம், இயல்வேதம்.

Deity (*deus deva*, God), தெய்வம், கடவுள், சர்வேசுரன்.

Demon (*δαιμων*, a spirit, an evil spirit), தேவதை, ஆவேசம், பேய்.

Depravity (*pravus*, crooked), பாவத்தன்மை.

Development (unwrapping), நாதனதோற்றம், நாதன வியாக்கியானம்.

Devil (*διαβολος*, or calumniator, accuser), பசாசு, பேய், தியோன்.

* *Creation.*—Mill suggests *Srishti* from the root *Srija* to create, *κτιζειν*, (though the idea of creation *from nothing* is not conveyed by it); and *nirmiti* for fabrication from pre-existent materials. *Sargam* for the creation.

Devotee (*de* and *voveo* to vow), பக்தன், தொண்டன், தபோதனன்.

Devotion (religious habit of the mind), தேவபக்தி, வைராக்கியம்.

Dignitary (*dignus* worthy), கனமான உத்தியோகம் பெற்ற குருக்கள்.

Diocese (δια and οικησις, residence), கண்காணித்துவம், ஆதிக்கம், ஆட்சி.

Diocesan (the ruler of the diocese), கண்காணி.

Disciple (from *disco*, to learn), சீஷன், அடியான்.

Discipline (rule of church government), திருச்சபை, ஆளுகை, ஒழுங்கு, கண்டிதம்.

Dispensation (*pondo*, to weigh, move), தேவஆளுகை, பிரமாணம், திருச்சபைக்கட்டளை.

Dissent (*dis*, apart; and *sentio*, to think), சமயப்பிரிவு.

Divination (pretended, foretelling of future events), குறிசொல்லல்.

Divine (*divus*, *deus*, a god), தெய்வீகம், திவியம், குரு, வேதசாஸ்திரி.

Divine worship, தேவாராதனை.

Divinity (theology), வேதசாஸ்திரம்.

Divorce (*di*, and *verto*, to turn, separation), விவாகமுறிவு, தொடாமுறி, தள்ளுதலின்சீட்டு.

Doctor of Divinity, D. D. (Professor of Theology), வேதசாஸ்திரி.

Doctrine (*doceo*, to teach), உபதேசம், போதகம், கோட்பாடு.

Dogma, dogmatism (δογμα, from δοκεω, to think), மதக்கோட்பாடு, பிடிவாதம், துணிவு.

Doxology (δοξα, praise, glory; λεγω, to speak), ஸ்தோத்திரபதம், மங்களகீதம்.

Duty (from *due*, கடன்), கடமை, கருமம்.

Easter (saxon, *oster*, to rise), கிறிஸ்துநாதர்உயிர்த்தெழுந்தபண்டிகை.

Ecclesiastic (εκκλησια, church), குருக்கள்.

Economy (οικος, house; and νομος, a law), பிரமாணம், ஏற்பாடு, நிர்வாகம்.

Ecumenical (οικουμενη, the habitable world), சாதாரணம், பொது.

Elders (presbyters), சபையின்மூப்பர், குருக்கள்.

Election (λεγω, to choose), தெரிந்துகொள்ளுதல், தெய்வநியமம்.

Elements (sacramental bread and wine), நற்கருணைத்திரவியங்கள்.

Ember weeks, உபவாச நாட்கள்.

Epiphany (επι, and φαινω, to appear, to shine), கிறிஸ்து வெளிப்படுத்தப்பட்ட திருநாள்.

Episcopacy (επισκοπος), கண்காணியாட்சி.

Essence (*esse*, to be), தத்துவம், சத்து, சுவரூபம், இயல்பு.

Establishment (religion connected with the state), அரசாங்கத்தைச் சேர்ந்தசபை.

Eternity (duration without beginning or end), நித்தியம்.
Eucharist (ευχαριστια, giving of thanks), நற்கருணை.
Evangelist (ευ, well; and αγγελλω, to announce), சுவிசேஷகன்.
Evidence (proof for the truth of Christianity), வேதவுதாரணம்.
Excommunication (to expel from the church), சபையினின்றுதள்ளுதல், பகிஷ்காரம்.
Exorcism (ορκιζω, to bind by oath), உச்சாடனம், பேய்துரத்தல்.
Expiation (ex, and *pio*, to worship, to atone), பாவநிவாரணம்.
Extreme unction, அவஸ்தைப்பூசுதல், அந்தியகிரியை.
Faith* (πιστις, *fido*, to trust, belief), விசுவாசம், சிரத்தை, பத்தி, கோட்பாடு.
Fall of man, (original sin), ஆதிகருமம்.
Fanaticism (φαινομαι, to appear, seeing visions), மருள், மதப்பைத்தியம்.
Fasting, உபவாசம், விரதம்.
Fathers (ancient writers, successors of the apostles), முற்பிதாக்கள், அப்போஸ்தலருடைய பின்னடியார்.
Fellowship communion), ஐக்கியம்.
Flesh† (the sinful part of man), சரீரம், மாமிசம், மனுஷிகம், பாவகுணம், சிற்றின்பம்.
Font (*fons*, fountain), ஞானஸ்நானத்தொட்டி.
Forbearance (longsuffering), பொறுமை.
Foreknowledge, பூர்வஞானம், முன்னறிதல்.
Forgiveness of sin (pardon), பாவமன்னிப்பு.
Formula, formulary, சடங்குச்சட்டம், விதி, விசுவாசப்பிரமாணம.
Free will (responsibility), சுயாதீனம், சித்தம்.
Funeral (burial), பிரேதஅடக்கம்.
Future state, மறுமை, பரகதி.
Genealogy (γενος, race; and λογος, discourse), வமிசவரிசை.

* *Faith.*—Mill proposes *Sraddha.* Wilson remarks that *Pratyayah* and *Visvasah* are simply trust or belief, and that *Sraddha* is the word for faith as a religious sentiment, and *Bhacti* for religious passion. விசுவாசம், is well understood.

† *Flesh.*—Mill and Wilson, and Rhenius too, think *Mamsa* an objectionable word, and suggest *Sariram*, substituting *body* for flesh; but Browne very properly remarks: "The literal word is doubtless as strange to the Indian ear as it was to the ears of the Greeks and Romans; yet we find the apostles did not reject this Hebraism, nor can a translator evade it. Rejecting *Mamsa* how can we translate Romans viii. 13? It is impracticable; and accordingly a literal translation alone will do."

Gentiles (*gens*, nation, race), லோகத்தார், அஞ்ஞானிகள்.
Genuineness (real, true, not spurious), சுத்தம், பழுதின்மை, உண்மை.
Ghost, spirit, ஆவி, ஆவேசம்.
Gift (donation, talent), கொடை, வரப்பிரசாதம்.
God* (saxon, *good*), தேவன், கடவுள், பராபரன்.
Godhead (saxon, *hade*, state), தேவத்துவம்.
Godfather (male sponsor), ஞானத்தகப்பன்.
Godmother (female sponsor), ஞானத்தாய்
Godchild, ஞானப்பிள்ளை.
Glory (splendour, felicity of heaven), மகிமை, புகழ்.
Good Friday (the day of Christ's death), பெரியவெள்ளிக்கிழமை, கிறிஸ்து மரித்தநாள்.
Goodness, தயவு, நன்மை.
Good works, நற்கிரியைகள்.
Gospel (good tidings), சுவிசேஷம், வேதவாக்கியம்.
Grace (favour), கிருபை, அருள், பிரசாதம்.
Grace at meals (blessing), அசனகாலத்துதி.
Hades (the invisible world), பாதாளம், பிதிர்லோகம்.
Hallelujah (praise the Lord), அல்லேலூயா, தேவஸ்தோத்திரம்.
Happiness (blessedness), பாக்கியம், பேரின்பம்.
Heathenism (εθνος, a race, a tribe), அஞ்ஞானம், அவபக்தி.
Heaven (the world above), வானம், பரமண்டலம், மோட்சம்.
Hell (the place of punishment), and also of departed spirits, நரகம், பாதாளம், மரித்தோர்ஸ்தலம்.
Heresy (from αιρεω, to take, to hold), பதிதம், சமயபேதம், பாஷாண்டம்.
Heretic (apostate), பதிதன் வேதப்புரட்டன்.
Heterodoxy (ετερος, another δοξα, opinion), சத்தியவிரோதம், வேதபுரட்டு.
Holiness (purity or integrity of moral character), பரிசுத்தம, உத்தமம்.

* *God*.—θεος, "This word," says Mill, "in any language should be such as in enunciating the proposition, "God is one," *Deus unus* should convey a marked denial of the polytheistic proposition *Dii plures sunt*, one, there are more gods than one." He therefore proposes *Deva*. Wilson adduces instances in which *Deva* is used for the Supreme Being; but proposes *Iswara*—Kennedy suggested *Brahm* and *Para Brahm*, as having no reference to the idolatry of the Hindus; to which, however, there are insuperable objections, as *Brahm* besides conveying a physical or material idea, is of the neuter gender, and does not admit of the plural number. The Romanists use சர்வேசுரன், which the Protestants also first used and afterwards changed for பராபரன்.

Holyday (festival, *holiday*, a day of rest), திருநாள், வாவு, விடுமுறை.

Holy Ghost, or Holy Spirit (spiritus sanctus), பரிசுத்தஆவி, "இஸ்பிரித்துசாந்து."

Holy week, or passion week, பாடுபட்டவாரம்.

Homily (ὁμιλεω, to converse in company), பிரசங்கம்.

Homoousian (ὁμοουσιος, τῳ πατρι, of *one* substance or essence, with the father), ஏகவஸ்து.

Homœousian (ὁμοιουσιος, of *like* substance, with the father), சமவஸ்து.

Hope (desire of, good confidence), நம்பிக்கை.

Hosanna (save I beseech thee), ஓசன்னா, இரட்சித்தருளுமென்று கடவுளை நோக்கிச் சொல்லும் புகழ்மொழி.

Host (*hostia*, a victim, a sacrifice), "ஓஸ்தி," ரோமசபையின் நற்கருணைப்பண்டம்.

Humanity (belonging to man), மனுஷீகம்.

Humility (*humus*, the earth), மனத்தாழ்மை.

Hymn (ὑμνος, a song), ஞானப்பாட்டு.

Hypocrite (dissembler), மாயமாலன், வஞ்சகன்.

Hypostasis* (person), தத்துவம், அவஸ்தை, மூர்த்தி, புருஷன்.

Hypostatical union (ὑποστασις, the *subsistence* of two natures in *one* person in Christ), தேவசுபாவமும் மனுஷசுபாவமுஞ் சேர்ந்துவிளங்கும் ஏகமூர்த்திகம்.

Iconoclasts (εικων, an image; κλαστης, a breaker), விக்கிரகசங்காரர்.

Idolatry (ειδωλον, image; and λατρευω, to worship or serve), விக்கிரகாராதனை.

Image (*imago*, representation, idol), பிரதமை, சிலை, சொரூபம்.

Image worship (idolatry), சொரூபவணக்கம்.

Image of God (in which man was created), தேவச்சாயல்.

Immersion (*in*, and *mergo*, to plunge), ஞானஸ்நானமுழுக்கு.

Immortality (*in*, and *mortalis*, from *mors*, death), சாகாமை, அழியாமை.

Immutability (*in*, and *mutabilis*, from *muto*, to change), மாறாமை.

Impeccability (*in*, and *pecco*, to sin), பாவமில்லாமல், நிர்மலம்.

Impiety (ungodliness), அவபக்தி.

Imposition of hands (ordination), அபிஷேகம், அர்ச்சித்தல், அபிஷேகம்.

* *Hypostasis.*—This term signifying one of the *Persons* of the mysterious Trinity is rendered மூர்த்தி, by some. The word in the Sanscrit Dictionary is made to signify matter, substance, solidity, body, figure, form, definite shape or image; and is derived from *marchi* to faint. It cannot therefore properly represent the three persons in the Godhead, though it may be applied to Christ the second person.

Imposture (deception), எத்தா, வஞ்சகம்.

Importation (*in*, and *puto*, to think, to reckon), எண்ணுதல், சாட்டல்.

Incarnation (*in*, and *caro*, flesh), மனுஷாவதாரம்.

Incorporeal (immaterial), அசரீரி.

Independents (a sect of Christians), தன்னிஷ்டமைக்காரர், வன்டன்பிரி போதனைச்சேர்ந்த கிறிஸ்தவர்கள்.

Indulgence (remission of sins granted by Romanists), பாவமன்னிப் புச்சீட்டு.

Indwelling (of God in Christ, and the Holy Spirit in us), அகத்துறை வு, மனோவாசம்.

Infallibility (exemption from error), தவறாமை, தப்பில்லாமை.

Infidelity (want of belief, rejection of Christianity,) அவிசுவாசம்.

Influence divine (the operation of God upon the mind), ஏவுதல்.

Inspiration (*in*, and *spiro*, to breathe), தேவாவியின் ஏவுதல், அருள்.

Intercession (*inter*, and *cedo*, to move or pass between), மத்தியஸ்தம்.

Integrity (of the books of scripture), பழுதின்மை, முழுமை, உண்மை.

Intermediate state (condition of the soul between death and the resurrection, மத்தியபதவி.

Interpretation (explanation of the sense of scripture), வியாக்கியானம், உரை.

Invisible (that cannot be seen), அரூபம், அதரிசனம்.

Invocation (*in*, and *voco*, to call, to pray), விண்ணப்பம், கடவுள்வாழ்த்து.

Jehovah (*Jah*, the essence, and *havah*, existing, the eternal), யேகோவா, சுயம்பு, தற்பரன்.

Jesus (Jehovah the Saviour), இரட்சகர்.

Jubilee (a public festivity), பண்டிகை, கொண்டாட்டம்.

Judgment (the final trial of man), நியாயத்தீர்ப்பு, தண்டனை.

Justice* of God, தேவநீதி.

Justification† (declaring righteous), நீதிமானென்றெண்ணப்படுதல், பாவநிவாரணம்.

Justification by faith, விசுவாசத்தால் நீதி விளங்கப்பட்டு இரட்சிக்கப்படுதல்.

Keys (power of the), குருக்கள் அதிகாரம்.

Kingdom of heaven, or kingdom of God, திருச்சபை, வானராச்சியம்.

Kirk (κυριακον, the Lord's house), கோவில், தேவாலயம்.

Laity (λαος, the people), சபையார், சனங்கள்.

* "*Justice*—is goodness directed by wisdom."—*Stillingfleet*.

† *Justification*—(making just or righteous). Mill suggests *Yatharthikriti*, or *Nyayikara*, *Nam*. Wilson proposes *Sudhih*, and *Suchih*. The Malayalam Syrians use *Nidikaranam*, and *Punyam*

Lamb* of God (the Saviour of the world), தேவனுடைய ஆட்டுக்குட்டி, பாவம்போக்கும்பலியாளனுடைய இரக்ஷகர்.

Law (a prescribed rule of action), பிரமாணம், வேதம்.

Moral law (the decalogue), சன்மார்க்கப்பிரமாணம்.

Ceremonial law (ritual of the old Testament), சடங்குப்பிரமாணம்.

Judicial or civil law, நீதி, தேசப்பிரமாணம்.

Lecture (*le go*, to read), பிரசங்கம்.

Lent (saxon, *lencten*, *spring*, fast), தபசுநாட்கள், நாற்பதுநாளுபவாசம்.

Lesson (*lectio*, from *lego*, to read), கோவிலில்வாசிக்கப்படும் வேதபாடங்கள்.

Letters of orders (ordination document), பட்டப்பத்திரம்

Life eternal, நித்தியஜீவன், மோட்சம்.

Litany (λιτανεια, supplication), சமுதாயவிண்ணப்பம், பிரார்த்தனை.

Liturgy (λειτουργια, from λειτος, public; and εργον, work), தேவாராதனை முறைமை.

Logos† (λογος, word, revealer, or declarer of the Divine Will), வார்த்தை, நாதம்.

* *Lamb*—"The Sanscrit has no word for a Lamb" (nor has the Tamil) "though it has for the calf, and for the young of many other animals." Mill proposes *Yagniyamaishaka*, *i. e.* sacrificial lamb. Wilson suggests *Yavamesha* a young sheep.

† *Logos*—"The co-essential word, who was in the beginning with God, being the expressed *Power*, and *Wisdom*, of the Father, in the creation of the Universe, and in all manifestations of Divinity to man. In other words, the second person of the sacred undivided Trinity, who appeared to the Patriarchs, and (in the person of Jesus Christ was 'made flesh and dwelt among us.' For this term expressive of the highest mysteries of our faith (to which many things in the Hindu Philosophic Theology, particularly in the Purva Mimansa seem to refer), I can only here propose some words. 1. *Padam*, *Verbum*. 2. *Vak Vox*. 3. *Vaila* (which is masculine like λογος, and partakes of its intellectual signification). 4. *Buddhi*, Wisdom, σοφια, 1 Cor. i. 24. Prov. viii. 22. The derivation of this *Budhi*, as the first born from the Divine essence in the Sankhya Cosmogony, would make this an appropriate word, but that it may be considered unsafe in matters of this nature, to render St. John's term by any other than that by which the word of God in its more earthly meaning is designated. I therefore think that *Sabda* (சப்தம்), is better than all."—*Mill* "*Vak* though the best word is objectionable as being of the feminine gender, involving possibly some idea of a *Sakti* (energy), of the Deity."—*Wilson*. The Hindu opinion is that when God, willed creation, he first pronounced the word *om*, by the efficacy of which the Universe was formed. This mystic word is called *Pranawam*

Lord (Jehovah), கர்த்தர், ஆண்டவர், நாதர்.
Lord's day (Christian sabbath), கர்த்தருடையநாள், ஓய்வுநாள்.
Lord's prayer (prayer, taught by Christ), கர்த்தருடையஜெபம், பரமண்டலமந்திரம்.
Lord's supper (sacrament of the Eucharist), கர்த்தருடைய இராப்போசனம்.
Lord's table (sacramental table, communion), கர்த்தருடையபந்தி.
Love (an affection of the mind), அன்பு, சிநேகம்.
Love feast (agapœ), அன்பின்விருந்து.
Lutherans (the followers of Luther's opinions), லுத்தரின் சபையார்.
Man of sin (antichrist), கேட்டின் மகன், சத்தியவிரோதி.
Manifestation of God, தேவகாட்சி, பிரசன்னம், அருள்.
Marriage (*mas*, *maris*, male, a man), விவாகம், கலியாணம்.
Martyr (*μαρτυρ*, a witness), சத்தியசாட்சி, இரத்தசாட்சி.
Mass (*missa*, from mitto, to dismiss), ரோமசபை செய்யும்பூசை.
Materplists (*materia*, matter), லோகாயுதர், துவைதர்.
Matins (prayers offered in the morning), காலை ஆராதனை.
Matrimony (*mater*, a mother), விவாகம், கலியாணம்.
Means of grace, கிருபையின் எத்தனங்கள்.
Mediator (*in medio*, one who comes in the midst), மத்தியஸ்தர்.
Member (one who belongs to the church), அவயவம்.
Merit (*mereo*, to earn or desire), புண்ணியம், அறம்.
Merits of Christ (satisfaction of Christ), கிறிஸ்துவின் உத்தரவாதபுண்ணியம்.
Mercy (pity), இரக்கம், கிருபை.
Messiah (anointed, Christ), மேசியா, கிறிஸ்து.
Methodists (Wesleyans), வெஸ்லியன்சபையார்.
Metropolitan (*μητηρ*, mother; *πολις*, city), மேத்திராணி, பங்காளத்துக்கண்காணி.
Militant church, பூமியிற் போராடுகிற சபை.
Millenium (the thousand year's reign of Christ), சகஸ்திராண்டு.
Minister (chief servant), தேவஊழியக்காரன், குரு, போதகன்.
Ministry, குருத்துவம், தேவஊழியம்.
Mission (*mitto*, to send), மிஷியோன், சபை, சங்கம்.
Missionary (one sent), மிஷனெரி, குரு, போதகன்.
Miracles (*miror*, to wonder), அற்புதம், தேவசக்தி.
Mitre (a crown), கண்காணி கிரீடம், தொப்பி.
Monastery (*μονος*, sole, separate), சன்னியாசிமடம்.
Morals (*mos*, moris, manner), நல்லொழுக்கம்.

Mystery (μυστήριον, a revealed secret), பரம இரகசியம்.
Mysticism (μυστικος, obscure, hid, secret), மருள்.
Mythology (μυθος, fable; λογος, discourse), புராணிகம், கட்டுக்கதை.
Nature* (*nascor*, to be born or produced), இயல்புதை, சுபாவம், பிரகிருதி.
Natural Religion, இயல்வேதம்.
Nave (the middle of a church), கோவில் மத்தி.
Neighbour (a fellow being), பிறன், அடுத்தவன், அயலான்.
Neology ([illegible], new λογος, word), நூதனபோதம்.
Nunnery (a cloister for females), தவப்பெண்மடம்.
Oath (a solemn affirmation), ஆணை.
Oblation (offering), நேர்ச்சி, காணிக்கை.
Obligation (*ob* and *ligo* to bind), கடமை, பொறுப்பு.
Omnipotent (almighty), சர்வவல்லவர்.
Omnipresent, சர்வவியாபகர்.
Omniscient, சர்வஞ்ஞர்.
Oneness (of the Son with the Father, and the Holy Ghost), ஏகத்துவம், ஒருமை.
Only begotten† (Son of God), ஒரேபேறான குமாரன், ஏகசுதன்.
Orders, holy (ministerial office), குருபட்டம்.
Ordinances (institutions of Divine authority), தேவநியமங்கள், கட்டளைகள்.
Ordination‡ (act of conferring holy orders), அபிஷேகம், பட்டம்.
Original sin, ஜென்மபாவம், பூர்வகர்மம்.
Orthodoxy (rightness of opinion in matters of religion), சத்தியசமயத்தார், சுபட்சத்தார்.
Palm Sunday, குருத்தோலை பண்டிகை.
Pantheism (παν, all, and θεος, god), அத்துவைதம், வேதாந்தம்.
Parable (παραβαλλω, to compare), உவமை, உபமானம்.
Paraclete (advocate, comforter), தேற்றரவாளன்.
Paradise (the garden of Eden, bliss, heaven), பரதீசு, பதவி, மோட்சம்.
Pardon (*per*, and *dono*, to give), மன்னிப்பு.

* *Nature.*—Mill is at a loss for a term to express *nature*, absolutely, Kennedy suggested *Prakriti*. Human nature and Divine nature Mill expresses by *Manushayatvam*, and *Devatwam*. Wilson suggests *Swabhava*.

† *Only Begotten.*—Mill suggests *Eca*, or *Eca, matram*, or *adwitiyah*. Wilson adduces the following passage: *Devasya, Suta eca, ev, adwitryah.*" The son of God one only without a second.

‡ *Ordination.*—*Hast, opia, nayanam*, *i. e.* imposition of hands. The Syrians use pattam, பட்டம்.

Parson (clergyman), பாதிரி, குரு.
Party spirit, பட்சபாதம்.
Paschal (belonging to the passover, Easter), பாஸ்காபண்டிகை.
Passion week (the last week in Lent), பாடுபட்டவாரம்.
Passover (the greatest of the Jewish festivals), பாஸ்காபண்டிகை.
Pastor (*pasco*, to feed, shepherd), மேய்ப்பன், குரு.
Patience (*patior*, to suffer,) பொறுமை.
Paten (*patina*, plate), நற்கருணைத்தட்டு.
Patriarch (chief father, ruler of the church), கோத்திரபிதா, சிரேஷ்டகுரு.
Patriarchate, சபைத்தலைவருதிக்கம்.
Peace (tranquillity, heavenly rest), சமாதானம், அமைதி.
Penance (to suffer pain, repentance), தவம், நோன்பு, பச்சாத்தாபம்
Pentateuch (five books of Moses), பஞ்சாகமம்.
Pentecost (Whit-sunday), ஐம்பதாநாள்பண்டிகை, பரிசுத்த ஆவியின் பண்டிகை.
Perfection (completion, purity), சம்பூரணம், பூரணசற்குணம்.
Persecution (*per*, and *sequor*, to pursue), துன்பப்படுத்தல்.
Person* (*per*, through or by and *sonus*, a sound), ஒருவர், மூர்த்தி, தத்துவம், புருஷன்.
Perseverance (to hold on), கடைப்பிடித்தல், உறுதி, ஊக்கம்.
Pew (a seat in church), கோவிலாசனம்.
Pharisees (separatists), பரிசேயர், யூதசமயப்பிரிவு.
Piety (godliness), தேவபத்தி.
Pilgrimage (to wander), யாத்திரை, ஸ்தலதரிசனம்.
Polyglot (Bible printed in several languages), பலபாஷைவேதாகமம்.
Polytheism (plurality of gods), பலதேவபத்தி, அஞ்ஞானம்.
Pope (πάπα, father), பாப்பு, ரோமசபைத்தலைவன்.
Porch (gate of a church), வாயில்மண்டபம்.
Praise (glorifying God), துதி, புகழ்.
Prayer (the offering of our desires to God), செபம், வேண்டுதல், பிரார்த்தனை.

* *Person.*—A difficult word to be rendered into any of the Indian languages. The Romanists and the Tranquebar Missionaries rendered it ஆள், *i. e.* a man, a servant, a messenger, &c., but in the last revision of the Athanasian Creed the word is very properly put out. It is probable that the Latin fathers in using this word *Persona*, had nearly the same views with which the Greek Theologians adopted the word *Hypostasis*, which seems calculated to express, that which *stands under* (is the subject of attributes). The true doctrine is, that there are neither *three gods*, nor *three parts* of one god; but a *Triune God* consisting of *three Persons*, each possessing some species of relative distinction.

Preaching (proclaiming the gospel), பிரசங்கித்தல்.

Predestination (to determine before hand), முன்னியமம், அநாதிக்குறிப்பு.

Prelate (Bishop), கண்காணி, அதிகாரஸ்தர்.

Presbyter (Elder), சபையின்மூப்பன், தலைவர், குரு.

Presbyterians, மூப்பராலேநடத்தப்படுகிறசபையார்.

Priest (a Presbyter), குரு, போதகன், ஆசாரியன்.

Primate (Archbishop), பிரதானகண்காணி.

Private judgment (the liberty of responsible beings for interpreting the scriptures), பொறுப்புள்ளவிவேகிகள்செய்யும் வேதவியாக்கியானம்.

Procession (coming forth of the Holy Ghost from the Father and the Son), தோன்றல், உதித்தல்.

Prophecy (to foretell), தீர்க்கதரிசனம், முன்னறிவித்தல்.

Prophet (one who foretells), தீர்க்கதரிசி, ரிஷி, ஞானி.

Propitiation (conciliation; to appease one offended and render him favourable), பாவநிவர்த்தி, பிராயச்சித்தம் (கிருபாசனம்).*

Proselyte (convert), புதுமார்க்கத்தை அநுசரித்தவன்.

Protestant (a member of the reformed church), சத்தியவாதி, பாப்புமதவிரோதி.

Providence (*provideo*, to see before), தேவபிராமரிப்பு.

Psalms (சங்கீதபுஸ்தகம்).

Psalter (church service), சுருக்கமான செபபுஸ்தகம்.

Pulpit (sermon desk), பிரசங்காசனம்.

Purgatory (*purgo*, to purge, purify), உத்தரிக்கிறஸ்தலம்.

Quietness (tranquillity), அமரிக்கை, அடக்கம், மவுனம்.

Rationalism (religion dictated by human reason), சுயபுத்திமதம், சார்வாகம்.

Reader (an itinerant catechist), சீடர், வேதத்தைச்சனங்களுக்குவாசிக்கிறவன்.

Reading desk (prayer desk), வாசிப்பாசனம்.

Reconciliation (to call back into union), ஒப்பரவாக்குதல்.

Rectitude (*rectus*, right, straight), நெறி, நேர்மை.

Redeemer (*emo*, to purchase), மீட்பர்.

Redemption (buying back), மீட்பு.

Reformation (remodelling, reconstructing), சீர்திருத்தல், புதுப்பித்தல்.

Regeneration* (reproduction), மறுஜனனம், குணப்படுதல்.

* '*Regeneration*.—Mill proposes *Anujanmam*, or *Pratijanma*, and in Matt. xvii. 28, *Pratisarga*

Relic (that which is left), அத்சயஷிஷ்டபண்டம்.

Religion (binding, obligation), வேதம், சமயம், மார்க்கம்.

Natural religion, இயல்வேதம்.

Revealed religion, அருள்வேதம்.

Remission (to send back, pardon), மன்னிப்பு, பாவவிமோசனம்.

Renewal (renovation), புதிப்பித்தல் தேறுதல்.

Repentance* (change, regret of mind), மனஸ்தாபம், மனந்திரும்புதல்.

Reprobation (disapproved), கடினம், பதிதம், தள்ளுபடியான சாபம்.

Reserve in teaching (suppression of truth), சத்தியமறைப்பு.

Responses (answers, short sentences, used by the people in Divine worship), ஆராதனையிற் சனங்களால் சொல்லப்படும் மறுமொழி வாக்கியங்கள்.

Resurrection (*re*, and *surgo*, to rise), உயிர்த்தெழுதல், உத்தானம்.

Revelation (*revelo*, to unveil, discovery), அறிவிப்பு, காட்சி, வேதம்

Reverend (clergyman's title), சங்கை பொருந்திய என்னும் குருக்களுக்குரிய வக்கணம், பட்டம்.

Reward (recompense), பலன், சம்பாவனை.

Righteousness of Christ (δικαιοσυνη, the cause of our justification), கிறிஸ்துவின் நீதி, உத்தரவாதபுண்ணியம்.

Rite, ritual (Sanscrit, *Riti*, service), சடங்கு, ஆராதனைப்பிரமாணம.

Rosary (a string of beads), செபமாலை.

Rubrics (rules for Divine service), ஆராதனைச்சட்டங்கள்.

Rule of faith (the holy scriptures), விசுவாசப்பிரமாணம், வேதநூல்.

Sabbath (resting day), ஓய்வுநாள்.

Sacrament† (oath, pledge, special means of grace) வேததிடமம், சமஸ்காரம்.

Sacrifice‡ (*sacer*, sacred, and *facio*, to make, to immolate), பலி, யாகம்.

* *Repentance.*—Mill proposes *Anutapa*, and Vipratisara, and objects to *Paschattapa*, (பச்சாத்தாபம); but Wilson recommends it; and it is commonly used by the Romanists.

† *Sacrament.*—Mill suggests *Pratijna*, and that *Pratyaya carini* would answer in the definition of a sacrament. Wilson proposes *Sanscarah*, among the Hindus *Samscarah-hina*, is an excommunicated person. For Baptism the terms *Jala, Samscara, Jala Bhishecah*, one proposed. For the Lord's Supper. *Prabhu Bhojanam*, is objected, as meaning "the eating of the Lord." Mill proposes *Prabhu-yajna Bhojanam*. Wilson suggests *Yajanam*, also *Samsparsanam*. Kennedy suggests the use of the original Greek. The Syrians use the word *Korbana*.

‡ *Sacrifice*—(θυσια), *Yagna*; and *Oma*, for burnt offering.—*Mill.* Wilson suggests *Yagah* (யாகம்). which comprehend four kinds. *Prosadam*, is consecrated food *Puja*, and *Balipuja*, are used by the Syrian.

Sacrilege (*sacer*, sacred, and *lego*, to take), கோவிற்கொள்ளை.
Saint (*sanctus*, holy, set apart), பரிசுத்தவான், முனிவன்.
Salvation (*salvo*, to save, deliverance from sin), இரட்சிப்பு, கரையேற்றம், முத்தி.
Sanctification* (*sanctus*, holy, and *facio*, to make), பரிசுத்தமாக்குதல், சுத்திகரிப்பு.
Sanctuary (a sacred place, temple), பரிசுத்தஸ்தலம், தேவாலயம்.
Satan (adversary, devil), சாத்தான், பசாசு.
Satisfaction (*satis*, enough, and *facio*, to make), திருப்தி, உத்தரவாதம்.
Saviour (Jesus Christ, the deliverer from sin), இரட்சகர்.
Scepticism (doubting, unbelief), அவிசுவாசம், சந்தேகம்.
Schism† (from σχιζω, to divide), பிரிவினை, சமயபேதம்.
Schismatic (separatist), பிரிவினைக்காரன், சமயபேதி.
Scripture (from *scripto*, to write), வேதவாக்கியம், வேதாட்சரம்.
Sect (*seco*, to cut off, to separate), பிரிவு, சமயம்.
See (seat of a Bishop, diocese), கண்காணியாட்சி.
Self-existent (Jehovah), சுயம்பு, நித்தியர்.
Septuagint (Greek version made by 70 interpreters), செப்துவசிந்து, கிரேக்கவேதாகமம்.
Seraph (an angel of the highest order), சேராபீன், தேவதூதன்.
Sermon (*sermo*, speech), பிரசங்கம்.
Service of the Church (worship), தேவாராதனை.
Sexton (*sacristan*, a Church servant), கோவிற்பிள்ளை, சங்கிறிஸ்தான்.
Shechinah (visible glory, a symbol of the Divine presence), தேவமகிமை, சுயம்பிரகாசகாட்சி.
Sin (transgression of God's law), பாவம், மீறுதல், தவறு.
Original sin, ஜென்மபாவம்.
Actual sin, கருமபாவம்.
Sinner (transgressor, violator), பாவி, துரோகி.
Society (union, association), சங்கம், கூட்டம்.
Son of God‡ (Christ the second person, in the Holy Trinity), தேவகுமாரன், சுதன், புத்திரன்.

* *Sanctification*.—Mill suggests *Suddhi*, and *Panyakriti*; and Wilson *Pavitrita*, or *Pavitryam*.

† *Schism*.—Wilson proposes *Sampradayah*, which the Hindus employ to signify distinctions amongst themselves, which do not depart from the essentials of the faith—(Denomination).

‡ *Son of God*.—Mill proposes *Devaputra*, and Wilson *Devasuta*. The latter objects to *Putra* etymologically, as it implies one who redeems his father from that hell to which the childless are condemned. தேவசுதன், is decidedly the best.

Sonship (filiation), குமாரத்துவம், சுதத்துவம்.

Soul (the spiritual, rational, and immortal substance in man), ஆத்துமா.

Spirit (*spiro*, to breathe, to blow), ஆவி, உயிர், சீவன், ஆத்துமா.

Holy Spirit (the third person in the Holy Trinity), பரிசுத்த ஆவி.

Spirituality (holy affections), பரிசுத்த சிந்தை.

Sponsors (sureties), பிணையாளிகள், ஞானத்தாய்தகப்பன்மார்.

Substance (*sub*, and *sto*, to stand, essence, nature), சுபாவம், தத்துவம்.

Substitution (vicarious sacrifice of priest), ஈடு, பிணை

Succession (transmission of the ministerial office), பரம்பரை, வரிசை.

Supererogation (to do more than duty requires), மிச்சப்புண்ணிய கிரியை.

Supremacy (highest station of power), மேலான அதிகாரம்.

Surplice (a clergyman's white garment), குருக்களுடைய வெள்ளையங்கி.

Surrogate (one delegated to grant licenses, &c.), காரியக்காரன்

Symbol (συν, with, and βαλλω, to throw, a sign, an abstract), குறிப்பு அடையாளம்.

Synagogue (a congregation, a prayer house), செபஆலயம்.

Synod (a meeting of Ecclesiastics), குருக்கள் சங்கம்.

Tabernacle (a place of worship), கூடாரம், தேவாலயம்.

Teacher (Minister), போதகன், குரு, உபாத்தி.

Temple* (a place of worship), தேவாலயம், கோவில்.

Temperance (moderation), இச்சையடக்கம்.

Temptation (*teneo*, τεινω, to strain, urge, press), சோதனை, பரீட்சை.

Test (oath, trial), சோதனை, பரிட்சை

Testament (*testor*, to make a will, covenant), ஏற்பாடு, உடன்படிக்கை.

Old Testament, பழைய ஏற்பாடு.

New Testament, புதியஏற்பாடு.

Testimonial (certificate), நற்சாட்சி பத்திரம்.

Text (a verse or passage of Scripture), வேதவாக்கியம், மூலவாக்கியம்.

Thanksgiving (expression of gratitude), துதிசெலுத்தல், நன்றியறிதல்.

Theocracy (θεος, God; κρατος, power, government of God), தேவாளுகை.

Theology (Divinity), வேதசாஸ்திரம்.

Title to orders, குருப்பட்டபத்திரம்.

Tradition (*trado*, to deliver), பாரம்பரை, சம்பிரதாயம்.

* A Mahomedan mosque is called பள்ளி, or பள்ளிவாசல். The same term is applied to the Syrian temples

Transept (division of a church, forming the arms of a cross), சிலுவை மாதிரியான கோவிலின் இருபுறத்திலுமுள்ள கைகளைப்போலுள்ள அறைகள்.

Transubstantiation (the Romish doctrine of the real material change of the elements), வஸ்துமாறுதல், தேவவசீகரம்.

Trinity (the union of three persons in the godhead), திரித்துவம்.*

Trinity in Unity (the Triune God), திரியேகத்துவம்.

Trust (confidence, reliance), நம்பிக்கை.

Truth (God's revealed will), சத்தியம், வேதம்.

Type (an image or representation), அடையாளம், குறிப்பு.

Unitarians (a title assumed by Socinians), ஒருத்துவமார்க்கத்தார்.

Unction (unjo, to anoint, Divine Grace), தேவப்பிரசாதம்.

Extreme unction, அவஸ்தைப் பூசுதல்.

Universal (catholic), சாதாரணம், பொது.

Versions (of the Bible), வேதமொழிபெயர்ப்பு, திருப்புதல்.

Vicar (incumbent, a clergyman), ஒருகுரு.

Vicarious sacrifice (substitution), பிரதிபலி, கிறிஸ்துவின் புண்ணியபலி.

Virtue† (virtus, strength), அறம், பலம், தர்மம், சத்தியம், புண்ணியம், சற்குணம்.

Vision (supernatural appearance), காட்சி, தரிசனம்.

Visitation (inspection of a Bishop), கண்காணிவிசாரிப்பு.

Vulgate (Romish Latin Bible), ரோமசபையின் லத்தீன் வேதாகமம்.

Whitsunday (Pentecost), பரிசுத்தஆவியின் பண்டிகை.

Will of God, தேவசித்தம், திருவுளம், வேதம்.

Word, (logos), வார்த்தை, நாதம்.

Works (external performances distinct from grace, moral duties), கிரியை, கருமம்.

Good works, நற்கிரியைகள், புண்ணியகிரியைகள்.

Theological works, வேதசாஸ்திரங்கள், ஞானநூல்கள்.

Worship (adoration, religious service), ஆராதனை, அர்ச்சனை, நமஸ்காரம்.

Zeal (passionate ardour), பக்திவைராக்கியம், சிரத்தை.

* *Trinity*, also முழுத்துவம்.

† *Virtue.*—"Truth and Virtue are twin-born sisters, with only a name of distinction, truth being speculative virtue, and virtue practical truth."—*Waburton.*

PRINCIPAL TERMS RELATING TO THE RELIGION, PHILOSOPHY, AND MYTHOLOGY OF THE HINDUS.

Abhàva, அபாவம், privation, *Bhàva*, and abhàva are positive and negative arrangements.

Abhavàdam, அபவாதம், that which asserts *Brahm* to be true, and the universe to be false, பிரமம்மெய் பிரபஞ்சம்பொய்யென்பது.

Abhimàna, அபிமானம்,* "the peculiar and appropriate function of *apankarà*, which is self-conviction; a belief that, in perception and meditation, *I* am concerned, and the objects of sense concern *me;* in short that *I am.*" *Colebrooke's* Essays II. 242. See *Ahankara.*

Abhyantāra, அப்பியந்தரம், internal objects, opposite of *bahya*, external objects (in the Bouddha system).

Abishèka, அபிஷேகம், inauguration; the bathing or consecration of an idol, or of a Prince at his inauguration (used for Baptism and ordination).

Achàra, ஆசாரம், usage of caste and order.

Achàri, ஆசாரி, a title given to learned Brahmans, and especially of the *Vaishnava* sect. It is assumed also by the tribe of artisans (பஞ்சாளர்).

Adharma, அதர்மம், vice, demerit; the opposite of *Dharma*, தர்மம், virtue, merit.

The Jains affirm that *Adharma*, is a particular substance pervading the world, and causing the soul's continuance with the body, as *Dharma*, on the contrary causes the soul's assent.

A'dhi, ஆதி, The beginning: the Great First cause, சர்வகாரணத்திற்கு முதற்பொருள்.

A'dhi-atma, அதி ஆத்மா, overruling spirit.

A'dhi-bhuta, அதிபூதம், primeval element. "He who ruleth over created beings."—*Gita.*

A'dhi-dèva, அதிதேவன், "*Purush*, superior to fate—Vital soul." —See *Atma.*

Adhi-kàri, அதிகாரி, "a person who with the practise of worldly affairs professes also the tenets of Vedantism," a competent or qualified person.

* அபிமானம், also means great honor whence அபிமானபுத்திரன், an honorary son, and inferior kind of adoption not recognised by the Law.



A'dhi-purusha, ஆதிபுருஷன், the supreme spirit.

Aditi, அதிதி, one of the wives of Kasyapa, and the mother of the Gods and Suras. Her offspring are called *Adityas*.

Adresya அதிரிசியன், the invisible.

Adwaita, அத்துவைதம், non-duality; or unity of God and all his emanations (creation). The creatures we see are the creator himself under so many forms or modifications, ஜீவாத்துமாவும் பரமாத்துமாவும்பேதமில்லை யென்னம், *Spinozism*. The Smarta Brahmans, and all Vedantists, the followers of Sankaracharya are Adwaitas. Professor Wilson, in his two Lectures, remarks, that "the very hypotheses of an adwaita theory indicates the priority of a dualistic system." See *Dwaita*, and *Vedanta*.

A'gama, ஆகமம், a sastra, or work on sacred science, and of divine origin.

A'gamana, ஆகமனம், arrival or advent of a deity (used by Christians for the second coming of Christ).

Agastya, அகஸ்தியர், a pious and learned sage, translated to the heavens for his virtue, who subdued the monster *Sanchanaga*, and carried him about in an earthern pot. He is said to have swallowed the sea and its contents.

Agni, அக்கினி, the god of fire and regent of the South-east. The third Vedic god, pre-eminent among the rest (son of Kasyapa and Aditi). He is called the first *Rishi*, the first who invoked the gods and sacrificed to them. He is said to be mediator between men and gods. As he is always youthful, he is called *Vaishvànara*; as protector of the house, *Grihapati*; as protector of the community, *Vishpati*; and as purifier, he is called *Pávaka* His wife is *Agnàyi*, or *Swaha*. His vehicle is a Ram. His heaven is *Agniloka*.

Ahankàra, அகங்காரம் (from *aham*, I), egotism, consciousness, product of *mahat*. "It cannot be very well rendered by any European term. It means the principle of individual existence, that which appropriates perceptions, and on which depends the notions, *I think, I feel, I am*." It might be expressed by the proposition of Descartes reversed, "Sum, ergo, cogito, &c." sentio. Vishnu Purana 15. In Vedanta books it is called *Chitabhasa Surupa*, சிதாபாசசொரூபம்.

Airàvat, ஐராவதம், the elephant of Indra, produced at the churning of the ocean.

Ajiva, அஜீவம், in Jaina books used to express all that is not a

living soul, *i. e.* the whole of *Jada*. (ஜடம்) inanimate and unsentient substance.

A'kàsa, ஆகாசம்,* "The fifth Element ether, the sky or atmosphere, Brahm as identical with ether. Space, vacuity. *Akas* is the subtle and ethereal fluid, supposed to fill and pervade the universe, and to be the peculiar vehicle of life and sound." *Wilson*. (akasavani,† ஆகாசவாணி, is a voice from heaven; or the manifestation of a deity in which he is heard but not seen. Also ஆகா சகமனம், Agasakamanam Progress through the sky, walking in the air; one of the 64 "கலை" or "arts" of the Hindus.

A'lambana, ஆலம்பனம், silent prayer.

Allama, அல்லமன் (probably from the Arabic *Allah*, or Hebrew *El*) a deity adored by the Jangams.

A'lvar, ஆழ்வார், the eagle, the vehicle of Vishnu. The twelve Vaishnava saints.

Ambika, அம்பிகை, a name of Parvati.

Amràvati, அமராவதி, the celestial city of Indra.

Amrita, அமிர்தம், nectar, ambrosia, the beverage of immortality drank by the gods, produced at the churning of the ocean.

Amsa, அம்சம், part or portion, essence, principle. The soul is said to be an *Amsa*, of the deity.

A'nanda, ஆநந்தன், God, the fountain of joy or happiness.

Anda-kataha, அண்டகடாகம், *kataha*, is properly a shallow hemispherical vessel, a saucer; but compounded in this form (*anda kataha*), implies the shell of the mundane egg. The Vishnu Purana thus describes it: "Beyond the sea of fresh water is a region of twice its extent, where the land is of gold, and where no living beings reside. Thence extends the *Lokàloka* mountain, which is ten thousand *yojanas* in breadth, and as many in height; and beyond it perpetual darkness invests the mountain all around; which darkness is again encompassed by the *andakataha*, or shell of the egg." The Mohammedan legend of *kohkaf*, the stony

* Also ஆசயம், Agayam.

† "The quintessence, fifth essence, or element of Paracelsus or Empedocles."—*C. P. Brown's Tel. Dicty.* "Akasa is a substance that has the quality of sound. It has also number (viz. unity) quantity, individuality, conjunction, and disconjunction. It is infinite, one and eternal"—*Nyaya*, Philosophy. *Colebrooke* I. 275. The Vedantists appear to confound it with vacancy. They affirm that "*Brahm*, is *Akasa*, from which all things proceed and to which all return." The Bauddhas do not recognize this element.

girdle that surrounds the world, is evidently connected with the *Lokaloka* of the Hindus." *Vishnu Purana* 202.

A'ngu, அங்கம், or வேதாங்கம், Vedángam supplementary science of the Vedas.

Annamaya, அன்னமயம், sustenance, one of the five causes which the existence of animal life is supposed to imply. *Annamaya-kósha*, the exterior case, composed of elements so combined, is the nutrimentitious sheath, which being the scene of coarse friction, is termed the gross body.

Antaryàmin, அந்தரியாமி, the internal cheek, conscience, the Supreme being.

An'u, அணு, or Paramànu பரமாணு, atoms. See *Tanmatra*.

Anubhava, அனுபவம், right notion, experience.

Ajnyàna, அஞ்ஞானம், ignorance. The five causes of ignorance (அஞ்ஞானபஞ்சகம்) are பிரகிருதி, மாயை, அவித்தை, ஆவரணம், and விட்சேபம்; and the destruction of these are respectively, பரிபூரணஞானம், தத்பதசோதனை, துவம்பதசோதனை, தத்துவஞானம், and விதேகமுத்தி.

Anushtàna sarira, அனுஷ்டானசரீரம், in the Sankhya Philosophy, is that intermediate corporeal frame composed of the five elements, but tenuous or refined, and is the vehicle of the subtle person. *Colebrooke.*

Apsaràs, அப்சரார், celestial dancers celebrated for their beauty, of whom *Rembha* is the most distinguished. They are walkers on water, or water nymphs. They are sent out by Indra to excite the passions of the gods in order to deprive them of their merits.

Arjuna, அர்ச்சுனன், one of the five Pandu brethren, represented in the Bhagavat gita as a mild and affectionate prince. In the Maha Bharata, it is related that Arjuna and Krishna at the burning of the *Khandava* forest overcame all the gods and their hosts. See *Pandus*.

Asariri, அசரீரி, incorporeal, *lit*. without body.

Asat, அசத்து, nonentity. See *Sat*.

Asmita, அஸ்மிதம், selfishness, literally, *I-am-ness*.

Asòka, அசோகம், a high pyramidal tree sacred to *Aruga*, Uvaria longifolia, the Jaina deity.

Asooras, அசுரர், demons and giants, who, like the Titans, made war against the gods.

Aswamedah, அசுவமேதம், sacrifice of a horse. He who offers a hundred such sacrifices is entitled to the throne of Indra.

Aswini, அஸ்வினி, a name of Pàrvati, who took the form of a mare, and was approached by Surya in the form of a horse. On their nostrils touching she was impregnated with sunbeams, and became the mother of the *Aswani kumara*, or Twins of the Hindu Zodiac.

Atharva-veda, அதர்வணவேதம், See *Veda*.

A'tma, ஆத்துமா (from *at*, to move). " The soul, the natural temperament or disposition, *Brahm*, the supreme deity and soul of the universe, life, spirit, also body, understanding, intellect, self-mind, the sun, fire, air," &c.—*Wilson*, S. Dicty.

" In the Sankhya system, soul is termed *Purusha*, *Pumas*, or *Atman*, *i. e.* that which is neither produced nor productive. It is multitudinous, individual, sensitive, eternal, unalterable, immaterial, &c. The theistical *Sankhya*, recognises the same principles ; understanding, however, by *Purusha*, not the individual soul alone, but likewise god the ruler of the world, *Iswara*."

In the *Vedanta* system *Atman*, means the living or the individual soul, or the Supreme Being.—*Colebrooke*.

The *Bauddhas*, do not recognise the soul (*jiva*, or *atman*), as distinct from intelligence.—(*Chitta*.)

" The Hindus believe that the soul or conscious life, enters the body through the sagittal suture (*Siman*) ; lodges in the brain ; and may contemplate, through the same opening, the divine perfections. *Mind*, or the reasoning faculty is reckoned to be an organ of the body, situated in the heart."—*Colebrooke* I. 50.

The following verses are from the Tamil Bhagavat Gita :

பீறிய போர்வையைப் பெயர்த்தெறிப்பின்னரோர்
வேறிய போர்வையை விரும்புவாரென
ஆகிய வுடம்பினி லுதித்த வுண்மை*தான்
மாறி யோருடம்பினை மருவுமன்னனே.

As those who throw away a tattered garment, and desire other clothing ; so, the soul, O king, which appears in one mortal body will exchange it for another.'

உருப்பாரின்மை மற்றதனுக்கொரு நாளுமின்மையாந்
செருப்பால் வெம்படைக்கலங்கள் சேதிக்க மாட்டாவா
நெருப்பால் வெந்தழியாது நீராலெக்கொழுகாது
மருத்தாலுஞ் சவியாது மறந்தன்ற வியல்கேள்.

* உண்மை, the soul, literally *Truth* in opposition to பொய், the body, literally *a lie*.

The nature of the body at no time appertains to that of the soul. The weapons on the battle field cannot divide it. It is not burnt up and destroyed by the fire. The water cannot destroy it ; nor can it be shaken by the wind. Hear further of its nature :

எல்லாப்பொருட்கும்பழையதனையெங்குந்தானுயிருப்பதனை
நில்லாத்தன்மை யில்லதனை நித்தியத்துவத்தை நிலைப்பேற்றை
யல்லாப்புலன்கள் பதினாலுமறியா வறிவையறியாதே
யில்லாப்பொருள்போலழியுமெனவிரங்குகின்றதென்கண்டோ.

Of all beings it is the most ancient. It exists in all places. It is unchangeable. It is eternal. It is immoveable. Besides which, it is the pure intelligence beyond the powers of the fourteen *Karanams** to conceive ; what knowest thou then to grieve as thou dost, as if the soul could be destroyed as other perishable substances.

The following verse, also from the Gita, inculcates the imperishableness, as well as the transmigration of the soul.

மாயுமவராலு முயர் வாழுமவராலு
மாயுமறி ஞோர்களழியாமை யறியாயோ
நீயுமிவர் தாமுநிகழ் நானு நெறி தேரி
லேயும் வகையாலுலகிலென்று முளமேகாண்.

Dost thou not know that the wise neither grieve for the dead nor for the living. Thyself, these princes, and I myself, when well considered (by multiform births), shall never cease to be.

ஆத்துமா விஷயம்போலே நாமரூபமாக எதிரிட்டுக்
காணப்படாமல் நானாகவே யிருக்கின்றவர்.
ஆத்துமா (௩) ஜீவான்மா, பரமான்மா, அந்தரான்மா.
(திரணிலை) சாக்கிராபிமானி, சொற்பனுபிமானி, சுழுத்தியபிமானி.
ஆத்துமா அணுவுக்கணு மகத்துக்கு மகத்தாயிருக்கின்றவர்.

A'varana, ஆவரணம், investments of elements by rudiments successively

Avasthà, அவஸ்தை, state, condition, hypostasis.

The five kinds of *Avasthas* (பஞ்சாவஸ்தை), are :

1. சாக்கிரம், Vigilance, activity.
2. சொற்பனம். Dream

* The 14 Karanams are the five organs of sense, the five organs of action, and the four mental faculties.

3. சுழுத்தி. Deep sleep.
4. துரியம். Abstraction of mind, absorption.
5. துரியாதீதம். Inanity, insensibility.

"The *Trimurtis*, Brahma, Vishnu, and Siva are three hypostases of *Brahm*, in the different characters of creator, preserver, and destroyer. Here we recognise the τρεις, αρχικας, υποστασεις, of Plato." *Vishnu Purana.*

Avathàra, அவதாரம் (from *Ava*, before, and *tra*, to cross, migrate, or descend, also *tra*, to save, from which *Taraka*, a protector, a preserver). Descent, especially of a Deity from heaven. Metamorphosis, Incarnation. Professor Wilson says that "the Vedas do appear to allude occasionally to the Avatars of Vishnu." 24 Avatars of Vishnu, as well as Siva are enumerated; but those commonly known, are the 10 Avatars of Vishnu. See *Vishnu.*

Avayava, அவயவம், "the members or corporeal parts which constitute the organised body; viz., five organs of sense, as many instruments of action, and the same number of vital faculties; to which are added mind (including intelligence, consciousness, and sensation); or, distinguishing mind and intellect *(Buddhi)*, as separate parts, the number is seventeen."—*Colebrooke.*

Avidya, அவித்தை (அஞ்ஞானம்), ignorance or pride arising from not knowing that all spirits are one, or the mistake of supposing that to be durable, which is but momentary

Avikàra, அவிகாரம், not subject to change.

Avyakta, அவியக்தம், indiscreet cause of the world. The indistinct one.

Bala-Rama, பலராமன், brother of Krishna, who was saved from the fury of *Kansa*, by being transferred from the womb of his mother into that of another female. He is represented under the form of *Jagernath*. He is celebrated for having married a gigantic old maid. He resembles Bacchus

Baldiva, the Hindu Hercules.

Bali or Mahâ Bali, மகாபலிச்சக்கிரவர்த்தி, an irreligious monarch, destroyed by Vishnu in the fifth Avatar.

Bhâva, பாவம், state, or condition of being, nature, mind, soul, &c.

Bhávana பாவனை, the mental impression or apprehension following upon knowledge.

Bauddhás, புத்தர், followers of Bouddha, who was according to some the ninth Avatar of Vishnu.

"புத்தர், எவ்வாவத்தையும், பிரகாசிப்பித்துப் போதவடிவாயிருக்கின்றவர்."

The Bouddhas are considered heretics by the upholders of Brahmanism, they were formerly much persecuted and at last, driven out of India; 700 or 800 years back they possessed Temples here.* Manikavasagar was their great opponent, and the *Vadur Purana*, வாதவூர்புராணம், was written to ridicule and expose them.

The Bouddhas agree with the orthodox Hindus in the following points:—

1. In acknowledging the Brahminical doctrine as the foundation of their own.
2. In admitting a Trimurti.
3. In acknowledging Transmigration.

They differ from Brahmanism.

1. In not acknowledging the Vedas as revealed.
2. In not recognizing the division of caste.
3. In considering the inferior gods as holy men.

The god of the Bouddhas reposes in a perfect quietism; he does not concern himself with human actions. The system teaches that the most devoted Bouddhas eventually become Buddhas, of whom there are already 22; the first of whom according to the Cashmerian Chronicle is said to have lived 1,300 years B. C. The death of the Buddha *Sakhya Muni* is fixed B. C. 543.

Their precepts considered as necessary to salvation are five; viz.

1st. Not to kill a living creature of any kind.

2d Not to steal.

3d. Not to commit adultery.

4th. Not to speak an untruth on any occasion.

5th. Not to use intoxicating liquors or drugs They also inculcate virtue and benevolence.

Bhagavat, பகவன், The being possessed of பகம், divine perfection. This name is applied to all the gods. It occurs in the commencement of the Cural.

"The essence of the Supreme is defined by the term Bhagavat: the word Bhagavat is the denomination of the primeval and eternal God. The letter *Bh*, implies the cherisher and supporter of the Universe. By *ga*, is understood the leader, impeller, or

creator. The dissyllable *Bhaga*, indicates the six properties, viz., dominion, might, glory, splendour, wisdom, and dispassion.*

Bhakti, பக்தி, or பத்தி, devotion, piety, service, worship, fidelity.

Bhali, பலி, a religious offering, an animal sacrifice.

Bhautica, பௌதிகம், relating to the elementary system, the world.

Bhumân, பூமான் (from *bhu*, to be) the great one. •

Bhúta, பூதம் (from *bhu*, to be) an element. The Hindus, with the exception of the Bouddhas, reckon five elements. *Bhuta*, also means an evil spirit. See *Akasoo*.

Bhùtádi, பூதாதி, elementary ahankara, from which proceed the rudimental unconscious elements.

Bhuta-zòni, பூதயோனி, ungrasped source of all beings.

Brahm, பிரமம், " The divine cause, and essence of the world ; from which all created things are supposed to emanate, and to which they return ; the unknown God."—*Wilson.*

" The word *Brahma*, is derived from the root *Vriha*, to increase, because it is infinite spirit, and because it is the cause by which the Vedas and all things are developed." V. P. 273. *Brahme*, in the neuter form is the abstract supreme spirit ; and *Iswara* is the Deity in his active nature, V. P. 2. There are two states of Brahma ; one with, and one without shape ; one perishable, and one imperishable, which are inherent in all beings. The imperishable, is the Supreme Being ; the perishable, is all the world, V. P. 157. Brahma is of two kinds ; *Subda Brahma*, spirit or god to be attained through the word ; that is, the Vedas and the duties they prescribe ; and *Para Brahma*, spirit or god to be attained through reflection, by which the difference between soul and matter is ascertained," V. P. 642.

The Vedantists say that the Universe is indeed Brahm, for it springs from him, breathes in him, &c.

பிரஞானம்ஞானம்.

ஞானமேபிரமம்.

* (சக்கரத்தன்மை, வீரியம், கீர்த்தி, செல்வம், ஞானம், அசாவின்மை). The purport of the letter *va*, is that elemental spirit in which all beings exist, and which exists in all beings. *Vishnu Purana*, 613. " The mere etymological derivation of the term is *Bhaga*, power, authority ; and *vat*, possessive affix."—*Wilson.*

• The *Sri-Bhagavata*, is a Purana of great celebrity. It relates the glories of Vishnu, and inculcates the Vedanta system.

Intellect is wisdom.
And wisdom is Brahm.

Professor Lassen, in his *Indian Archæology*, remarks.—" The term *Brahma*, although not in the Vedic Hymns, is used in the *Upanishads*, in which it is declared to be that from which all things take their origin ; by which, after being born they live, which they strive to attain to, and into which they enter again for knowledge and happiness. In the *Brihad aranyaka*, Brahma is said to have two forms, being shaped and shapeless, mortal and immortal, stable and moving, being and " that" (*Tyadtad*). The original signification of this word, namely, that of " prayers" and devotion, " has been extended to *a religious act* in general, and then to the designation of the highest Divine principle. In all the most ancient works (of the Hindus) we find the same hesitating search for a name to designate the supreme personal God ; we find the name *Súrya* in the *Anerkramam* to the *Rigvéda*, used for the supreme soul ; in the *Aitareya Aranya*, the soul is said to be *Brahma*, *Indra*, *Prajapati*, the Lord of all beings. The last name has also been adopted and used for the subordinate creators, and therefore could no longer be the proper denomination of the supreme God. Neither *Indra*, nor *Súrya* could be thus used, because they were names of subordinate gods, but *Brahma*, could as it had the advantage of signifying also the priests, whose highest god and Creator he was. He has never become a God of the people, and no system of worship has been instituted for him."

The term, however, does not convey a true notion of God, the moral Governor of the universe ; but has a material signification, or at least simply indicates the all-pervading Spirit, the *Anima-Mundi*, of which neither any personal, nor active attribute can be predicated. It is exactly the *to pleroma*, the *to en* of the Greek Philosophy, indicating a material or ideal Pantheism.

பிரமம்,—காலத்திரயத்திலும் ஆகாயம்போலும் ஒருபடித்தாயெங்கும் நிறைந்திருக்கின்ற நித்தியசுத்தாதி இலட்சணங்களுடனேகூடினவர் பிரமத்தின்பெயர்,—அந்திரியாமிமுதலான மூவகை அதிஷ்டானன் ; ஒன்றான பிரமம், பரத்துவம், பரமான்மா, விசுத்தசித்து, தத்பதலட்சயார்த்தம், சருவாதிஷ்டானத்துரு.

பிரமத்தின் சப்தாவஸ்தையின் இலக்கணம்.

1. சைதன்னியம், சுயம்பிரகாசமாயிருக்கின்றபோது பிரமம்.
2. மாயையுடனே கூடில் ஈசுரன்.
3. அவித்தையிற்கூடில் சீவன்.

4. அந்தக்கரணத்துடன் கூடிய பிரமாதா.
5. இந்திரியங்களுடன் கூடிய பிரமாணமா.
6. பரோட்சவிஷயத்துடன் கூடிய பிரமேயம்.
7. பிரத்தியட்சவிஷயத்துடன் கூடிய பலம்.

Brahma, பிரமா, the first Deity of the Triad, and the operative Creator of the world. Brahma in the masculine gender, is the intelligent spirit whose birth was in the mundane egg; from which he is named *Hiranyagarbha*.

He is represented with four faces. His wife is called Saraswati. His vehicle is the swan He incurred the wrath of the gods on account of his lewdness, and has neither temple nor worship on account of a deliberate lie he uttered to Siva.

He is supposed to correspond with the Saturn of the Greeks and Romans.

Brahmachári, பிரமச்சாரி, a young Brahman in a state of pupillage.

Brahman, பிராமணன், the first and most distinguished caste of the Hindus. See *Dwija*.

దైవాధీనం జగత్సర్వం
మంత్రాధీనం తదేవతం
తన్మంత్రం బ్రాహ్మణాధీనా
బ్రాహ్మణో మహాదేవతా.

All the universe is under the power of the gods; The gods are subject to the power of the mantras; The mantras are under the power of the Brahmans; The Brahmans are therefore our gods

Brihaspati, பிரகஸ்பதி, the planet Jupiter, the preceptor of the gods.

Budha, புதன், the son of Chandra, the planet Mercury; he presides over Wednesday.

Buddhi, புத்தி, wisdom (ஞானம்), according to the Sankhya cosmogony, is said to be the first-born from the Divine Essence. *Dr. Mill.*

Byragi, பைராகி, a Hindu devotee, commonly employed in carrying holy water to sacred places.

Chaitanya, சைதந்நியம், soul, spirit, the Deity, considered as the essence of all being.

Chakra, சக்கிரம், a discus, a weapon of war.

Chandála, சண்டாளன், an outcast, a man of the lowest caste.

Chandra, சந்திரன், the moon as male, riding on a car drawn by an antelope; he presides over *Somawar* (திங்கள்), Monday. Is also occasionally represented as female. " When the moon is in oppo-

sition to the sun, it is the god Chandra ; but when in conjunction with it, the goddess Chandri." The moon was worshipped as male and female, Lunus and Luna, by the Egyptians.

Charvaka, சார்வாகன், a Sophist, a philosopher, a sceptic, a materialist. "The Charvaka philosophy is materialism, founded on the atomical doctrines, such as Epicurus taught They denied the existence of spirits."

Chank, or conch, சங்கு, a shell used for sounding an alarm for war; one of the emblems of Vishnu. The chanks of the Hindu heroes have particular names.

Cháya, சாயை, shade, the consort of Surya.

Chit, சித்து, intellect, understanding, wisdom.

Chit, சித்து, is of four kinds, viz., சீவன், ஈசுரன், செகத்து, பரமாத்துமா. It has four states (உபாதி), viz., தாமாயிருக்கிறபோது சித்து,—மாயையுடனேகூடில் அந்திரியாமி,—மாயாரூட்சம்சரீரத்துடனே கூடில் இரணியகருப்பன்,—மாயாஸ்தூல சரீரத்தைப்பொருத்தினவிடத்தில் விராட்புருஷன்

Chitta, சித்தம், mind, intelligence, will.

Chitákásam, சிதாகாசம் (intellect, and ether) God, according to the Adwaitas "The all-pervading presence of God, in the ethereal regions of space ; in such a way, that the ether is a sort of body, or vehicle, to the all-pervading mind."—*Editor of Rottler's Dictionary.*

Chitànandam, சிதானந்தம் (intellect and happiness), spiritual joy arising from a knowledge of God.

Chitātma, சித்தாத்துமா, God, the indwelling spirit so named as being the soul of intellect.

Chitápasa, சிதாபாசன்.

Chundi, சண்டி, a vindictive form of Párvati.

Daksha, தக்ஷன், or தக்கன், an avatar or appearance of Brahma. His head was cut off by Vira Bhadra, and on the intercession of the gods was replaced by that of a he goat.

Dama, தமம், the power by which the organs and faculties are kept in subjection.

Dambha, டம்பம், hypocrisy, vain show.

Darsana, doctrine, See *Sastra.*

Daruka, a female Asura who threatened war against the gods. Kali destroyed her and her hosts.

Dasarah, தசரா, the festival in honor of Durga on the tenth of Aswani (September or October). See *Durga*.

Dasharata, தசரதன், a king of Ayodhya, the father of Ramachandra.

Deva, தேவன், a Deity, a God (Sanscrit *Devas*, Greek θεος, Latin *Deus* ; *Deva*, is supposed to be derived from the Sanscrit *div*, to light, and is said to retain even in the language of the Vedas as an adjective, the signification of *shining* ; from which it appears that the first conception of the Deity was derived from light, and the objects of man's earliest divine reverence were the appearances and effects of light, as the sun, fire, &c. The Sanscrit *Deva*, means also to sport, to play. Plato derives θεος, from θεω, *to run*, regarding the Deity as having been first recognised in the heavenly bodies).

The term *Deva*, though applicable to "the gods many and the Lords many," is yet extensively used to signify the one supreme and true God. The following quotations are from the Tamil Vashishta.

தீவினையெல்லா மறுத்து மங்கலமெல்லாமுதவுந் தேவபூசை,
யாவதெனக்கேட்டதுமே யருள்செய்வான் றெய்வந்தானியாதென்
றோதிற்,
கேவலமே யரியல்ல வரனல்ல பூதவுடற்றொடைத்ததல்ல,
மோவுமனமன்றடிவு முடிவுமில்லாச் செயப்படாவுணர்வே தேவம்.

When [Vashishta] asked [Siva], "what is the divine worship which will remove all misery and produce all happiness? [Siva] graciously declared ; to teach you what the Deity is, [know,] that that which alone is ; that which is not Vishnu ; nor Siva ; nor any body formed of the five elements ; nor the ceasing mind ; but that which is the self-existing, uncreated wisdom, without beginning and without end, that is the Deity."

தேகமுதற்பிரிவுகளாய்ச்சிறியனவாம் பொருள்களிலத்தெய்வமுண்
டோ,
யாகமறப்பணதியற வடிமுடிவற்றுணவுணர்வே பரமபோத,
மாகவிருலது தெய்வமருச்சித்தற் குரித்தாகு மறிவிலாத,
மூகருக்கு வடிவுமுதலருச்சனையே யியல்பென்று மொழியுமன்றே.

"Is this Deity in the multifarious bodies of insignificant objects? [No.] That which is infinite wisdom, immeasurable, inoperative, without beginning and without end ; that is the Deity, which is worthy of worship. But to the ignorant, the worship of images and forms is natural.

Avyar, the tamil poetess, has declared:

தெய்வமொருவனேயென்று ணரவல்லார்க்கு,
அருவினைகளைந்து மறும்.

They who are able to understand that there is one only God, will lose their deep rooted five sinful actions.

Colebrooke in his Essay on the Vedas says: "The deities invoked appear to be as various as the authors of the prayers addressed to them: but according to the most ancient annotations on the Indian Scriptures, those numerous names of persons and things are all resolvable into different titles of three deities, and ultimately of one god. The Glossary of the Vedas concludes with the three lists of names of deities: the first comprising such as are deemed synonymous with *fire;* the second with *air;* and the third with the *sun.*" The following is a passage of the *Rig Veda*, which he quotes: "The deities are only three (*Tisra eva devatah*), whose places are, the earth, the intermediate region, and heaven: namely, fire, air, and the sun; (*Bhur*, *Chuvah*, and *Swar*), they are pronounced to be the deities of the mysterious names severally; and *Prajapaty*, the Lord of creatures is the deity of them collectively. The syllable *Om*, intends every deity: it belongs to *Parameshti*, him who dwells in the Supreme abode; it appertains to *Brahme*, the vast one; to *Deva*, God; to *Adhyatma* the Superintending soul; other deities belonging to those several regions, are portions of the three gods; for they are variously named and described, on account of their different operations: but in fact there is only one deity, *the great soul Mahanatma.* He is called the sun, for he is the soul of all beings: (and) that is declared by the sage, "the sun is the soul of *jagat* what moves, and of *tast hush*, that which is fixed;" other deities are portions of him: and that is expressly declared by the text: "The wise call fire, *Indra*, *Mitra*, and *Varuna*," &c.

"It shows" says Colebrooke, "that the ancient Hindu religion, as founded on the Indian scriptures, recognises but one God, yet not sufficiently discriminating the creature from the Creator." —*Essays* I 26, 27

Again he says, "The real doctrine of the Indian scripture is the unity of the Deity, in whom the universe is comprehended; and the seeming polytheism which it exhibits, offers the elements

and the stars and planets as gods. The three principal manifestations of the Divinity, with other personified attributes and energies, and most of the other gods of Hindu mythology, are indeed mentioned, or at least indicated in the Veda. But the worship of deified heroes is no part of the system; nor are the incarnations of deities suggested in any portion of the text which I have yet seen, though such a thing is sometimes hinted at by the commentators." On this Professor Wilson remarks; "some of these statements may perhaps require modification; for without a careful examination of all the prayers of the Vedas, it would be hazardous to assert that they contain no indication whatever of Hero worship; and certainly they do appear to allude occasionally to the Avataras, or incarnations of Vishnu. Still, however, it is true that the prevailing character of the ritual of the Vedas is the worship of the personified elements; of *Agni*, or fire; *Indra*, the firmament; *Vaya*, the air; *Varuna*, the water of *Aditya*, the sun; *Soma*, the moon; and other elementary and planetary personages. It is also true that the worship of the Vedas is for the most part domestic worship, consisting of prayers and oblations offered, in their own houses, not in temples, by individuals for individual good, and addressed to unreal presences, not to visible types. In a word, the religion of the Vedas was not idolatry. It is not possible to conjecture when this more simple and primitive form of adoration was succeeded by the worship of images and types, representing Brahma, Vishnu, and Siva, and other imaginary beings, constituting a mythological pantheon of most ample extent; or when Rama and Krishna, who appear to have been originally real and historical characters, were elevated to the dignity of divinities. Image worship is alluded to by Menu in several passages, but with an intimation that those Brahmans who subsist by ministering in temples, are an inferior and degraded class."—*Vishnu Purana*, *Preface* 2, 3.

The *Saiva Agamas*, departing from the earlier Hindu system, mention five principal deities, viz:—

1. Brahma, பிரமா.
2. Vishnu, விஷ்ணு.
3. Rudra, உருத்திரன்.
4. Mayéswara, மயேச்சுரன், and

5. Sadasiva, சதாசிவன்; who are called the five lords (பஞ்சகர்த்தாக்கள்).

The grand division of the gods (தேவர்வகை), are,

1. Adityas,	ஆதித்தர்.	12
2. Asvinis,	அச்சுவினிகள்.	2
3. Rudras,	உருத்திரர்.	11
4. Vasus,	வசுக்கள்.	8
		33

These are thrones or principalities, each chief being at the head of a *Kódi* (கோடி), or ten millions; so that there are altogether 330,000,000 of gods! முப்பத்துமுக்கோடிதேவர்கள், is a common expression.

Devadási, தேவதாசி, a courtesan of the gods, such as *Urvsai*, உருவசி; *Ménaka*, மேனகை; *Tillottama*, திலோத்தமை; and *Rambha*, அரம்பை.

Devaka, தேவகன், the maternal grandfather of Krishna.

Devaki, தேவகி, the mother of Krishna.

Devika, தெய்விகம், divine; God's will or Providence.

Dháranah, தாரணம், "fixation of thought (from *Dhri*, to hold), retention or holding of the image or idea formed in the mind by contemplation," *V. P.* A particular religious exercise, keeping the mind collected and all natural wants restrained; steady, immoveable abstraction.

Dharma, தர்மம், virtue, moral and religious merit, equity, justice, usage, observance, almsgiving, duty, &c. C. P. Brown supposes the word to answer to the Hebrew *side*, and the Greek τελειοτης, righteousness, perfection.—*Tel. Dic.* 395.

Dharmarájah, தர்மராஜா, "a name of *Yama* in his beneficent form. He is the king of justice, whose countenance the virtuous only see; the wicked see him as Pluto or the king of the infernal regions."

Dhátu, தாது, "a principle or humour of the body, as phlegm, wind, and bile. An essential part or portion of the human body, as 1. இரசம், the humour; 2. இரத்தம், the blood; 3. சுக்கிலம், the semen; 4, மூளை, the brain or marrow; 5. தசை, the flesh; 6. எலும்பு, the bones; 7. தோல், the skin, elementary substance; the root or primary form of any word."

Dhrevia, திரவியம், wealth, substance; nine elementary substances are reckoned; viz., earth, water, fire, air, ether, time, space, soul, and intellect. Five sources productive of riches, viz., from mountains,

forests, fields, towns, and the sea are enumerated, each yielding five kinds. See Rottler's Dicty. III. 74

Dhritârashtra, திருதராஷ்டிரன், a half brother of the Pandus, begotten on the widow of Vichitravirya by Vyasa.

Díti, திதி, one of the wives of Kasiapa, whose children were the *Daityas* (or Titans), தைத்தியர், as *Aditi*, அதிதி, another wife was the mother of the gods and the Suras.

Divàli, தீவளி, or Cartega Deepum, a row of lights, a festival celebrated with lights to commemorate the killing of *Narkasura*, by Krishna, in the Tamil month Cartegay. Dr. Stephenson supposes this to be an anti-brahminical observance.

Divasa, திவசம், a day, the anniversary of deceased relations.

Draupadi, துரோபதை, the wife of the five Pandus.

Dúrga, துர்க்கை, wife of Siva, so called from having destroyed the giant *Durgu*.

Dúrvasi துர்வாசன், a Rishi who lengthened the day that he might finish his religious ceremonies.

Duryód'hana துரியோதனன், the eldest son of *Dhritarashtra*, who fought with the *Pandavas*.

Dasarah, " A Hindû festival of 10 days held in honor of the victories obtained by Dûrga the consort of Siva, over the Giants. It commences in the beginning of the Hindu month Aswin, or the 1st *New* moon after the autumnal equinox. The first 9 days are called " Navaratri." The 10th is the great day or *Ayooda Poojah*, on which Soldiers adore their weapons, and Artizan's their tools.

The Dasarah is more particularly a Mahratta festival, commemorative of Military exploits, and has reference also to Rama's victory over Ravana. It is the Durga Poojah of Bengal."

Dwaita, துவைதம், duplication, a system opposed to *Adwaita*; a sect, who are followers of *Madhavachári*: they acknowledge a Creator and creatures separate from him, பரமாத்துமாவும் ஜீவாத்துமாவும் வெவ்வேறென்கிறமதம். This sect is called மத்வம். The Dwaita brahmans are called தத்துவவாதிகள்.

Dwanda, துவந்தம், cold and heat, happiness and misery, honour and dishonour, profit and loss, victory and defeat, are called *Dwanda*.

Dwésha, துவேஷம், hatred, one of the five affections.

Dwjja, துவிஜன், twice born, regenerate, but not in a spiritual sense. A brahman is so called when invested with the sacred thread.

జన్మనా జాయతే శూద్రః
కర్మణా జాయతే ద్విజః
వేదాధ్యాయీ విప్రస్స్యాత్
బ్రహ్మజ్ఞానీద బ్రాహ్మణః.

By birth he is a Sudra,
By rites a Dwija,
By reading the scriptures a Vipra,
And by knowledge of the Deity, a Brahman.

Dwípa, தீவு, an island, a region ; seven Dwipas or insular continents are enumerated from the principal products found in them, (சத்த தீவு)

1	Jambu,	நாவல்தீவு,	(the central).
2	Kusa,	குசைத்தீவு,	(grass).
3.	Plaksha,	இறலிதீவு,	(fig-tree).
4.	Salmali,	கமுகந்தீவு,	(areca tree).
5	Kraunchra,	கிரவுஞ்சத்தீவு,	(a bird, or cotton tree).
6	Saka,	தெங்கந்தீவு,	(cocoanut).
7	Pushkara,	புட்கரத்தீவு,	(lotus).

The arrangement is different in the Tamil Dictionary, and in the Vishnu Purana In the last, the following description is given : The seven great insular continents are Jambu, surrounded by the sea of salt water, (Lavana) ; Plaksha, surrounded by the sea of sugar-cane (Iksha) ; Salmali, surrounded by the sea of wine, (Sura) ; Kusa, surrounded by the sea of Ghee (Sarpi) ; Krauncha, surrounded by the sea of curds (Dadhi) ; Saka, surrounded by the sea of milk (Dugdha) ; and Pushkara, surrounded by the sea of fresh water, (Jala).

Eka, ஏகம், (ஏ) unity, sign of Mahat

ஏகரூபி, சிவசுரசெகந்நாதந்தோன்றிறைவஞ் சச்சிதாநந்த இலட்சணமுடையவர்.

Ekanekārupa, ஏக அநேகரூபம், simple and manifold forms.

Ekatwam, ஏகத்துவம், unity, oneness.

Gandharbas, கந்தர்வர், in the Vedas a name applied to the sun. In the epics.

Gana, கணம், a band of inferior deities.

Ganapati, Ganesa, கணபதி, கணேசுரன், the elder son of Siva and Parvati (பிள்ளையார்). He is the deity of wisdom, and remover of obstacles, whence in the commencement of all undertakings,

and at the opening of all composition, &c., he is invoked. He is represented as a short fat man, with the head of an elephant. His wife is *Vallabai*, and his vehicle a rat. *Siddhi*, and *Buddhi*, (knowledge and understanding) are also represented as two wives of Ganesa. He has been compared to the *Janus* of the Romans. His festival பிள்ளையார்சவுத்தி, (*Pilliar Chaviti*), and is celebrated principally by school boys, who make representations of him in clay, and at the end of the festival throw them into water.

Gandharvas, கந்தருவர், celestial choristers, by Southey anglicised into Glendovees.

Garuda, கருடன், a demi-god, with the head and wings of a bird, and the body, legs and arms of a man. He is the vehicle of Vishnu.

Gautama, கௌதமன், one of the seven Rishes, and one of the seven stars forming the little bear in the north. His wife's name is *Agiliai*, அகலிகை, he is celebrated for his curse on Indra.

Gayatri, காயத்திரி, A sacred verse from the Vedas, to be recited only mentally. It is usually personified and considered as a goddess, the wife of Brahma. This holiest verse of the Vedas not to be uttered to ears profane, is a short prayer to the sun, identified as the Supreme, and occurs in the tenth hymn of the third *Ashtaka*, of the *Sanhita*, of the Rig Veda. The following is the original in its common form :—

ఓం భూర్భువస్సువః
తత్సవితుర్వరేణ్యం
భర్గోదేవస్యధీమహి
ధియోయోనః ప్రచోదయాత్.

" Om ! air ! heaven !
We meditate on that excellent light.

Of the divine sun : may it [he] illuminate our minds " *Vishnu Purana* 222. Colebrooke observes that the Gayatri admits of two interpretations, one referring *that excellent light of the divine sun*, viz. to Brahma, and the other to the natural sun. The Vedantis incline to the former, though the latter appears to be more natural. See *Om*.

Gathi, கதி, (1.) பிறப்பு, birth of four kinds, viz , of gods, of men, of animals, and of devils (2) Heavenly bliss.

Graha, கிரகம், A planet. There are nine planets, namely, Surya or Ravi, the sun; Soma or Chandra, the moon; Mungala, Budhi, Vrihaspati, Sukra, Sani, Rahu, and Retu. See Rottler's Dic. நவக்கிரகம்.

Grihasta, கிரகஸ்தன், a householder

Guna, குணம், A quality, attribute or property in general A property of all created things; three are particularized, the *Satwa*, சாத்துவிகம், the *Raja*, இராசதம், and Tama, தாமசம், or the principles of truth or existence, passion or foulness, and darkness or ignorance. Eight qualities are ascribed to each of the *Gunas*. The Sanscrit words indicate *white, red, black* They have been translated by Baron Hamboldt as essence, earthiness, and darkness See his Essay on the Bhagavat Gita.

C. P. Brown, in a note in his Dictionary under the word గుణము, (1019) remarks: "Plutarch says that among the old Persians Ormuz, was the good power; Arimani the evil power; and Mithra was between the two; similar to this on an Indian inscription, the three are well rendered Punya, Apunya, Mala; that is, good, not good, and foul; or wise, unwise, and base"

All creation is ascribed to the Gunas; Brahm is described to be *destitute of all qualities* until he begins to create. It is difficult to understand how a being destitute of power and other attributes could create; and again how an unchangeable being, of whom truth is an essential attribute, could at any time possess the property of foulness and darkness. "The question, how does desire or volition arise in this simple being, forms the subject of many disputes; but I believe that even the subtlety of Hindu Metaphysics has not yet furnished a satisfactory reply."—*Dr. Taylor's Prabhod'ha Chandrodaya.*

Gunga, கங்கை, the sacred river, the goddess related by the Saivas to have proceeded from the locks of Siva; and by the Vaishnavas from the foot of Vishnu. The sons of Siva are called *Gunga Putrar*.

Guru, குரு, a Teacher, a Priest, a spiritual parent, from whom the youth or disciple receives the initiatory *Mantra*, or prayer.

Hanuman, அநுமான், the monkey god, the celebrated opponent of *Ravana*, whose gallant exploits are related in the *Ramayana*

Hari, அரி, a name of Vishnu

Hayagriva, அயக்கிரீவன், a demon, who stole the Vedas from Brahma, and was destroyed by Vishnu in the *Matsya Avatara*

Himalaya, இமயமலை, the sacred mountain, the father of Parvati, whence she is called இமயவள்

Hiranyagarba, இரணியகருப்பன், a name of Brahma, who was born from the *Golden egg*.

Hiranyakasipia, இரணியன், a famous giant who was destroyed by Vishnu

Hóhli, or Hooly, காமன்பண்டிகை, a festival in honour of Kama (Krishna) the god of love, held for 15 days previous to the March Equinox, when the Hindus play the fool as the Mahomedans do in Ramzan; obscene songs are sung in the streets, and they throw a red powder, and splash saffron coloured water upon one another

Hóma, ஓமம், burnt offering, the casting of clarified butter, &c, into the sacred fire as an offering to the gods, accompanied with invocations.

Imsà, இம்சை, affliction

Indra,* இந்திரன், The highest of the Vedic gods, the god of the shining heaven, the azure firmament and the regent of the east. He presides over *Swerga*, or the Hindu paradise. He is the deity of the atmosphere, and the king of the gods (தேவேந்திரன்), in many respects corresponding with the Grecian *Jove*, or the Jupiter Fulminator of the Romans The Supreme Being, according to the Vedanta He possesses the *Vajra* or thunderbolt as the god of battle. His wife is *Indrani*, he rides on the white elephant, *Airavat*. ஐராவதம். He is depicted like Argus, covered with eyes, (ஆயிரங்கண்ணன்), the consequence of the curse of the Rishi Gautama, whose wife *Ahilya* he seduced

Indria, இந்திரியம், an organ of sense, divided into three classes, *Jynendriya*, ஞானேந்திரியம்; *Karmendriya*, கருமேந்திரியம்; and *Antarendriya*, அந்தரேந்திரியம். The Jynendriyas or Panchendriyas are the eye, ear, nose, tongue, and skin. The Karmendriyas are the organs of speech or larynx, hand, foot, anus, and parts of generation; and the Antarendriyas are *Manas*, the mind or organ of thought, *Buddhi*, the organ of apprehension; *Ahankara*, the organ of selfishness; and *chitta*, the heart, or organ of intellect

* *Indra*, may signify, the blue lotus, sapphire, dark blue, the azure firmament, or shining, burning

By mystical interpretation the seven *Rishis* are said to be the seven senses, making *Manas*, or inner sense the sixth, and *Vidya*, knowledge or wisdom, the seventh.

Isa, ஈசன், a name applicable to any of the *Trimurtis*. —See *Iswara*.

Ishta, இஷ்டம், desire, pleasure.

Ishti, இஷ்டி, a simple oblation.

Iswara, ஈசுரன், (from *ish*, to rule.) " The Supreme ruler of the universe, God ; it is therefore applied to all the different divinities, but mostly designates *Siva* in mythological and popular acceptation. According to the Sankhya, *Iswara* is *the liberated spirit ; finite* according to Kapita ; *infinite*, according to Patanjali In the Nyáya system *Iswara*, is also a finite spirit endowed with attributes. In the Vedanta Iswara is *infinite* and *universal spirit*, the cause and substance of creation."—*Wilson's Sanscrit Dicty.*

" The Deity in his active nature, he who is able to do, or leave undone, or to do any thing in any other manner than that in which it is done."—*V. Purana.*

The Jainas acknowledge no Iswara creator or ruling providence. —See *Colebrooke*, I. 251, 407.

ஈசுரசரீரம் (௩) விராட்டு இரணியகருப்பம், அவ்வியாகிருதம், இவற்றில், விராட்டு ஸ்தூல சரீரம், இரணியகருப்பம் சூட்சம சரீரம், அவ்வியாகிருதம் காரணசரீரம்.

ஈசுரன் பஞ்சகிருத்தியம் ; 1. சிருஷ்டி, or உண்டாக்கல் ; 2. திதி, or இரட்சித்தல்; 3. சங்காரம், or அழித்தல் ; 4. திரோபாவம், or உயிர்களை மறைத்தல் ; 5. அநுக்கிரகம்.

ஈசுரனுடைய முக்கியகுணங்கள், சருவக்கிருத்துருத்துவம், சருவேசுரத்துவம், சருவாந்தரியாமித்துவம், சருவசத்தியத்துவம், சருவான்மத்துவத்துவம், சருவநியந்தாத்துவம்.

Itihása, இதிகாசம், historical tradition taught by Vyasa.

Jágarna, சாகரம், to be awake, to abstaining from sleep.

Jaganatha, சகநாதன் (the Lord of the world), an image representing Krishna, said to have been first made by *Viswakarma* the architect of the gods, but being disturbed in his labours by a certain king, left the god unfinished, without arms or legs. In spite of this deformity, this hideous idol at Pooree on the coast of Orissa, is celebrated and worshipped by thousands of pilgrims. Since the withdrawal of Government patronage he does not fare so well as he used to do.

Janma, *சன்மம்,* birth.

Janmántra, *சன்மாந்திரம்,* transmigration, prior or posterior.

Jaina, *சைனன்,* a professor of Jainism, a heterodox sect amongst the Hindus, not differing much from Bouddhism. The latter deny the existence of the Supreme Being, the Jainas admit of one, but deny his power and interference in the regulation of the Universe, and pay their devotion to divine objects of their own creation, viz. the 24 beatified Sages or Tirthankars. They maintain the supremacy of certain religious pontiffs over the gods of the Hindus, deny the divine authority of the Vedas, and nominally disregard distinctions of caste. They say that the world is eternal, and that there is no deity distinct from the world, and that meditation, and renunciation of the world, will exalt man to the highest state of bliss (*Nirvana*). They inculcate five duties, viz. :—

1. Mercy to all living creatures.
2. Almsgiving.
3. Venerating sages.
4. Confession of sins, and
5. Fasting.

They prohibit five sins, viz. :—

1. Killing.
2. Lying.
3. Stealing.
4. Adultery, and
5. Worldly mindedness.

Abstinence from killing is the chief part of their system. A Jaina must overcome* the eight great crimes, viz., eating at night, eating the fruit of trees that give milk, slaying an animal, tasting honey or flesh, taking the wealth of others, taking by force a married woman, eating flour, butter or cheese, and worshipping the gods of other religions.

They admit the images of the gods of the Vedantic religion into their temples and it is said worship them to a certain extent. Their priests are called Yatis or Jatis, and the laity are termed Surarakas. The novitiate of the Jatis is passed with a Guru or Teacher and they are then his Chelas or disciples.

" The Jainas are called *Syadvádis*, assertors of probabilities, or of what may be. These usually form seven categories, or 1. a

* Hence their name, from Ji, to conquer.

thing is; 2. it is not; 3. it is, and it is not; 4. it is not definable; 5. it is, but is not definable; 6. it is not, neither is it definable; 7. it is, and it is not, and is not definable. Hence the Jainas are termed Saptavādis assertors and oppugners of seven propositions."—*V. Purana*, 339.

They have a temple at Kánchipuram; and are numerous in the western parts of India.—See *Wilson's Sketch of Hindu Sects*.

Jati, சாதி (from *jan*, to be born), caste, sex, class, tribe, race. There are four principal castes, viz. Brahmans, பிராமணர்; Rshetryas, சத்திரியர்; Vysias, வைசியர்; Sudras, சூத்திரர்.—See *Dwija*.

Janaka, சனகன், the father of Sita, the wife of Rama-Chandra.

Jangam, சங்கமம், a sect among the Saivas who wear and worship the *Lingum*. They are the followers of Basava a reformer. He condemned a great portion of the Brahminical observances as well as caste, and endeavoured to raise men and women to their proper station in society. The creed he taught was summed up in three words, *Guru*, *Linga*, *Jangam*, *i. e.*, veneration for the *Teacher*, love for the *god*, and benevolence towards fellow *worshippers*. They bury their dead.

Japa, செபம், muttering prayers, repeating inaudibly passages from the Vedas.—See *Rottler's Tamil Dicty*. II. 364. *Editor's Remarks*.

Jiva, சீவன், individuated spirit, that which pervades the members of the body, and is the cause of life or motion, animated being. *Jivatma* (சீவாத்மா), is the sentient soul, the emanation of the deity, which is incorporated with the animal body. It is opposed to the abstract state of the soul *Paramatma*, in which, by meditating upon its own divine nature and origin, the spirit is set at liberty from human feelings and passions.

சீவசப்தாவஸ்தையின் இலக்கணம், தன்னையறியாத அறிவே அஞ்ஞானம், தத்துவபேதந்தெரியாமல் மறைந்தது ஆவரணம், விஷய பதார்த்தங்களை சுவதந்தரஞ்செய்தல் விக்ஷேபம், பிரமமொன்றென்பது பரோட்சஞானம், அந்தப்பிரமந்தானென்பதே அபரோட்சஞானம், அந்த ஞானத்தால் துக்கம் போனதே சோகநிவிர்த்தி, அந்தத் துக்க நிவிர்த்தியால் வந்த ஆநந்தமே தடையற்ற ஆநந்தம்.

Living things, சீவராசி, are classed into *Jivaga*, viviparous, as man and quadrupeds; *Andaja*, oviparous as birds and insects; and *Udbhija*, germiniparous, as vermin and vegetables. They are also

classed into வானவர், spiritual intelligences; மனிதர், men; விலங்கு, quadrupeds; பறவை, birds; நீர்வாழ்வன, aquatics; ஊர்வன, reptiles; தாவரம், vegetables, " மக்கடேவர் "

Jnyána or Nyāná, ஞானம், "Knowledge in general; knowledge of a specific and religious kind, that which is derived from meditation, and the study of philosophy, which teaches man the divine nature and origin of his immaterial part, with the unreality of corporeal enjoyments or worldly forms, and which separating him during life from terrestrial objects, secures him after death, a final emancipation from existence, and re-union with the universal spirit."—*Wilson's Sanscrit Dicty.*

Jnyáni, ஞானி, a sage, a prophet, and uninspired teacher, a philosopher.

ஞானசரீரம், the spiritual body.

ஞானசொரூபம், the spiritual form or image, invisible to the mortal eye.

ஞானமார்க்கம், the path of wisdom, the true way.

Kailaása, கைலாசம், The fabulous residence of *Kubera*, and favourite haunt or Heaven of Siva; it is supposed to be amongst the Hima laya mountains.

Kaiwalya, கைவல்யம், abstraction or spiritual insulation, singleness, beatitude, eternal emancipation. There is a book in Tamil by this name, setting forth a modified Vedantism. The following two passages in it are worth knowing.

இந்தச்சீவனால் வருமறுபகை யெல்லாமீசன் செயலல்லாம
லந்தத்தேவனால் வருமென்றறைவர்கள் எந்தாகநிறைவார்க
ளிந்தச்சீவனால் வருமறுபகை யெல்லாமிவன் செயலல்லாம
லந்தத்தேவனன்றெனும் விவேகியே யமலவீடடைவாரே.

The ignorant who assert that lusts and other six sinful passions, peculiar to humanity, proceed not from one's self, but from the deity, will be cast into hell; but the wise who ascribe the sinful passions of humanity to themselves, and not to the deity, will obtain a glorious heaven.

நலமெய்யையனே யெல்லவர்க்குந்தேவ நாயகன்பொதுவாகுந்,
சிலரைவாழ்வித்துஞ் சிலரைமுழ்கோபித்துஞ் செய்வதே னென்று
பேத்,
குலவுமைந்தரைத் தந்தைபோற் சிட்டரைக் குளிர்ந்து துட்ட
ரைக்காய்வன்,
கலைகளில்வழிவாச் செயுந்தண்டமுங் கருணையென்றறிவாயே.

O thou true and faithful Lord! should you ask; "If God be the common Lord of all, how is it he bestows his favours [partially] on some, and manifests his wrath on others?" [God] acts as a father who favours the good, and punishes the wicked, in order that the sons to whom his love extends may be brought into the right paths pointed out by the Sastras. Know therefore, that even the punishment of the wicked is [a mark of the Divine] benevolence.

Kála, காலம், time, consisting of past, present and future. One of the conditions of Vishnu. It is regarded as an independent cause: κρονος, was also one of the first generated agents in creation according to the Orphic Theogony.—See *Yuga*.

Kálákni, காலாக்கினி, the devouring flames destined to burn up the world. The final fire.

Káli, காளி, the wife of Siva, in her destroying character of Time. She is represented as black, with four hands; in one she holds a sword, in another a human head, the third points downward indicating destruction, and the fourth is raised upwards in allusion to a future regeneration of nature by a new creation. Kali is the goddess of cemeteries, where she dances surrounded by ghosts and goblins. Sanguinary sacrifices are offered to her.

Kali-yuga, கலியுகம், the fourth age of the world; the iron age, or that of vice; the commencement of which is placed 3,101 years B. C.; so that in A. D. 1852, the *Kali* year is 4953; and the number of its years is 432,000; at the expiration of which the world is to be destroyed.

Kalki-avatara —See *Vishnu*.

Kalpa, கற்பம், a day and night of Brahma, a period of 4,320,000,000 solar siderial years or years of mortals, measuring the duration of the world, and the interval of its annihilation." —*Wilson's Sanscrit Dicty*.

Ka'ma, காமன், the Hindu Cupid or deity of love. He is represented as the child of Brahma, and also as the illusive offspring of Vishnu and Lakshmi, in their Avatars as Krishna and Rukmani. He is hence called the son of *Maya*. He was once reduced to ashes by Siva, and is therefore called *Ananga*, the bodyless. He is represented as a beautiful youth riding on a parrot with emerald wings. In his hands he holds a bow strung with bees, and five arrows tipped with flowers. His consort is Rati, or affliction.